NOV 5 1959

The author has drawn upon her many years of service in the field of religious education and family counseling for this timely book on the rearing of children under the special pressures of today. Parents who are already aware that our present culture is forcing the American family into a new and undesirable pattern will appreciate her wise counsel and workable suggestions. Other parents—those disturbed by current conditions but uncertain what, if anything, fathers and mothers can do to better them—will find that Dr. Carrier clarifies their problems and gives them the help they need to deal with them. For a third group of parents—those not awake to their responsibility—this book would prove an eye-opener, could they be encouraged to read it.

Dr. Carrier does not pretend that

training children in integrity is a simple task. The difficulties, she shows, have been increased as our society has moved toward materialism, expediency, and the acceptance of lowered standards of morality. The trend of our times has insidiously infected the thought of parents themselves. Self-examination and recommitment will be required of them if they expect to be a valuable directive force in their children's lives.

It is the theme of this book that a child needs more than biological, sociological, and educational benefits in order to become a secure individual and an asset to his generation. He deserves the opportunity to develop the potential of spirit that is peculiarly his. With many pertinent examples, Dr. Carrier makes clear that in this course of spiritual growth nothing replaces the parent, for "the parent makes or breaks the child." *Integrity for Tomorrow's Adults* has been written to help the parent focus his attention on the total relationship between him and his children, and to urge him to make that relationship a creative and enduring one.

Jarrett-Snider Studio

BLANCHE CARRIER is Minister of Education at the First Methodist Church, Fullerton, California. She attained a national reputation over three decades ago while serving the Council of Churches in Dayton, Ohio, especially with the publication of *The Kingdom of Love* and *Building a Christian Character*. Her *How Shall I Learn to Teach Religion?* was a tremendously popular and useful book across a decade. Later books were *Church Education for Family Life* and *Free to Grow*. As a college professor in the fields of psychology and religious education, she has been a member of the faculties of Northwestern's School of Education, Westminster College, and Keuka College. She served for almost twenty years as a member of the Children's Commission of the International Council of Religious Education, and shorter terms on other commissions of that organization. *Integrity for Tomorrow's Adults* is the culmination of a remarkable teaching, counseling, and writing career.

INTEGRITY FOR
TOMORROW'S ADULTS

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INTEGRITY FOR TOMORROW'S ADULTS

Blanche Carrier

THOMAS Y. CROWELL COMPANY

New York *Established 1834*

TO THE PARENTS IN THE
FIRST METHODIST CHURCH
FULLERTON, CALIFORNIA
WHO LISTENED AND SHARED

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Designed by Laurel Wagner

Manufactured in the United States of America
by the Vail-Ballou Press, Inc., Binghamton, N.Y.

Library of Congress Catalog Card No. 59-11381

Preface

After years of teaching in university and college classes, I have devoted much of the last five years to work with parents, especially in New York State and California, largely in churches and church camps. I began to observe trends in our swiftly changing culture which were affecting the development of character in children. I saw a few families who had insights and resources to withstand these trends. But I saw many others in which the parents were unaware of these trends, so gradually and subtly had they changed the atmosphere and customs of the home; usually they did not perceive that these customs introduced into their homes quite different philosophies from those in

which they were nurtured; if they did they felt helpless to resist them. Almost all failed to realize the extent to which their children were failing to develop the convictions and strengths which the threatening realities of our current life increasingly require.

On the other hand, I became convinced that great numbers of Christian parents, once the damaging effects of these trends were made clear, would do two things: in their own home life they would work out ways of reinstating more wholesome philosophies and customs; and in groups they would hammer out means for joint counteraction against broader corrosive influences. They would thus become leavening influences in the community, supporting their own youth in new ways of living and bringing other families to awareness of better ways. The brunt of pioneering, I saw, need not fall solely on individual children or homes.

But it is time to set to work. Look about us: children overstimulated by constant activity or sensory bombardment . . . chronic mental and emotional fatigue, with shortened span of attention in school . . . distorted values and ideas of life . . . lack of resourcefulness, with ever more reliance upon the processed entertainment of the movies and television for each unscheduled period in the day . . . young adults with broad tolerances, hazy standards, easy rationalizations.

Against such disturbing observations I set the not insignificant if few families I know whose home life is producing children with creative resources and clear convictions, with time for assimilating experiences, and with such companionship with adults that they can think realistically about life. Such children are learning to act as responsible people and to observe the exciting variety of patterns for maturing men and women. Through worship

and discussion and reflection they are realizing that, in Dr. Ralph W. Sockman's words, "As life gets easier physically, it gets harder morally." They are seeing that life must be measured and strengthened by contacts with the Divine.

Noticing that these families were not all alike, I sought the common characteristics and principles and the specific practices of these families. Then I became increasingly compelled to share my observations with other families. A series of forum discussions was given to three groups in Claremont and Fullerton, with such appreciation that this volume is the result. I am grateful to the First Congregational Church of Claremont and the First Methodist Church of Fullerton, to various encouraging friends, and to Katherine G. Scott for her assistance.

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CHAPTER 1

What Is Our Problem?

He "has weak loyalty to his family, his community, his country, his religion and to his fellow. . . . His concepts of right and wrong are hazy. Opportunism is easy for him. He feels himself frightened and insecure. He underestimates his own worth and his own strength and his ability to survive. He is largely ignorant of social values and conflicts. He is exceedingly insular and provincial, with little or no idea of the problems and aims of what he contemptuously describes as foreigners. . . . He fails to appreciate the meaning of, and the necessity for, any form of discipline. . . . [He] resents hardship and

sacrifice of any description, as if these things were unreasonable and unfair to him personally." [1]

Does this read like a case worker's report on a delinquent? a prison psychologist's study of a troublesome inmate? notes on a patient in an institution for mental health? Unfortunately it is a cold-blooded appraisal of the young American soldier, synthesized from documents captured during the Korean War which were addressed to the Chief of Intelligence of the People's Republic of China. Upon such assessments of American youth was based the Communist program for re-education and indoctrination of American prisoners of war.

If you have read the articles by Eugene Kinkead in *McCall's Magazine* ("Have We Let Our Sons Down?" January, 1959) or *The New Yorker* ("Reporter at Large," October 26, 1957) or his book *In Every War but One* (W. W. Norton & Company, Inc., 1959) you know how alarmingly successful was the effort to turn American captives into collaborators. The United States Army was shocked into making an exhaustive study of all returned prisoners of war. Its report shows that the enemy's evaluation of the young American soldier was not dictated by prejudice and wishful thinking, but rested upon the fact of the deteriorated physical, moral, and spiritual fiber of the soldier himself.

Approximately one-third of the American prisoners of war in Korea collaborated with the enemy in greater or less degree, their offenses ranging from outright treasonable activity to behavior that subtly undermined morale or increased the prestige of the Communists.

Not one prisoner escaped.

Thirty-eight percent of the prisoners died, not primarily

[1] Paraphrased by Eugene Kinkead in *McCall's Magazine*, January, 1959, from a U.S. Army report.

from unduly harsh conditions of imprisonment but as a result of their own ignorance and apathy or, incredible as this may be, because of the callousness and even brutality of their fellow prisoners.

American prisoners failed to organize themselves into disciplined groups. Formation of such groups with a functioning chain of command would have protected many from capitulation, indoctrination, and death. In contrast, the Turkish contingent of 229 prisoners, of which half were wounded when captured, maintained their morale and lost not one man. Our own returning prisoners told of the rigid order the Turkish prisoners imposed on themselves and the strength it gave to every man to resist the captors' demands.

In instance after instance American soldiers sacrificed loyalty, responsibility, and human feeling for individual safety and comfort. They disregarded the claims of their weak or sick comrades, failing to care for them, sometimes hastening their death.

The horrifying details disclosed have led to far-reaching changes in Army training courses, but the frightening implications of this report on the conduct of American youth ought to cause a similar reappraisal among American parents. We can well fear for the entire next generation; we can best act, in our own specific situations, with the boys and girls growing up under our guidance. It is imperative that we find the causes of the moral disintegration evidenced in Korea and visible among youth here at home, and that we then move positively, informed and determined, against the factors that created the breakdown in caliber.

For three decades perceptive observers of the American scene have warned that too eager adoption of new patterns of life and thought would cause us to relinquish our grip

on older, sounder habits and tested standards. Our heritage of Judaeo-Christian ideals, they contended, was what we most needed as a criterion against which to measure the novelties of this age of scientific wonders, big business, and material progress. They claimed that sturdy convictions should be maintained through which new customs and new ideas could be screened; a blind embrace of all "improvements" in our opinions and way of life would surely lead to frustration, insecurity, and spiritual impoverishment.

The danger social historians predicted has become actual. Under the pressure of change and complexity we failed to make our new experiences relevant to our old order of established values; we did not strengthen our supports before we climbed to the giddy heights. The young parents of today, the generation of the Korean War, too generally find themselves bereft of basic moral tradition and sustaining spiritual faith. Their own parents, made uncertain by the physical and moral upheavals of their times, have been unable to translate earlier ideals into guides for thought and action in a new day. The social climate has gradually undermined the once solid belief in the worth of the individual and in his responsibility to others; it has shaken moral convictions and dimmed religious vision. The dictates of expediency have supplanted the dictates of right and wrong.

This situation presents a grave challenge to thoughtful parents. We do indeed want any child of ours to grow sound in mind and spirit as well as body, and we sense that the cultural environment operates against the development of personal integrity. On this we must build.

But the answer does not lie in condemning our society, in dissociating ourselves from it. Much that we have added is worth fostering—greater resources for creative activity, more intelligent understanding of man himself, increased

knowledge of and communication with the peoples of the world, more extensive protection against disease. The solution lies in pursuing a threefold purpose: to search out undesirable elements that have insidiously taken root during this period of change, to dig out these smothering weeds, and to set out seeds of wholesome growth.

During recent years there has been an increasing tendency to compartmentalize the training of children. Because of ignorance, inertia, or wish parents have abdicated their rightful position as managers of their children's lives. By and large they have assigned education and discipline to the schools, consigned recreation and skills to youth groups, and resigned ethical guidance and spiritual teaching to the Sunday school. The "whole child" is being brought up piecemeal.

The "whole child" can be dealt with only by his parents. Schools, churches, organizations in the youth field, and public bureaus, however needed and useful, can only play a role subordinate to that of the parents. From the very nature of their specific purposes and organizations they are incapable of taking it over. It is the prerogative of the parents to integrate the child's experience in all areas, to focus them, to give them meaning and direction. Home ought to be the constant and final determinator and interpreter for the child. His development proceeds along varied paths at school, at church, at play and work; only at home with his family can he be consistently shown the relationships among these roads to learning and experience. Only at home can he gain a perspective on all that he does elsewhere, piece the elements of his experience into a pattern, start setting up beacons for his total expedition to maturity. Home is the great co-ordinator and translator; no number of deputies can take its place.

If an American boy in the armed services or anywhere

"feels frightened and insecure," if he "underestimates his own worth and his own strength," is it not likely that his home failed him? Where was a better place for him to discover early, and have it continually confirmed, that he was loved, appreciated, wanted? Who else but his parents could have shown him, day in and day out, year after year, that he is a unique person with useful and unique abilities to be developed so that he might achieve competence, confidence and self-respect? Who but his family could have helped him to find, over and over again, that being his best self, standing firmly for his own well-considered opinions and behavior, is exhilarating, satisfying and influential?

Had he received these assurances of his own value as a person, would he not have become so secure that he could grant significance to other personalities? Parents who had taught him his own worth as an individual could have indicated, on innumerable occasions, that every person in the world matters; that he must accord to every other individual the right to selfhood. The dignity and importance bestowed upon his personal tradition of ideas and ideals he must in turn confer upon the personal traditions of another, no matter whether the other lives around the corner or on the other side of the world. The home could have made the recognition of differences between people exciting and the discovery of similarities comforting. With wide-awake parents to help him visualize people everywhere, undergoing the common experience of life under various conditions, would he be apt to become "exceedingly insular and provincial, with little or no idea of the problems and aims of what he contemptuously describes as 'foreigners' " or become "largely ignorant of social values and conflicts"?

If an American boy's "concepts of right and wrong are hazy," what training did he miss that would have given

him discrimination on the moral plane? Should he not have built up at home sound criteria of thought and behavior upon which to ring the coin of experience? Close contact with parents of integrity would have taught him objective principles of good upon which living with oneself and with others must be founded if existence is to be significant. His parents could have helped him to see expediency as a cheap doctrine for weaklings; they could have shown him that depending upon the relative view of right and wrong is a common practice of cheats. With such education in his background could it now be said, "Opportunism is easy for him"?

If an American boy "fails to appreciate the meaning of, and the necessity for, any form of discipline," what lessons in life was he learning when he should have been absorbing the lesson that accomplishment is inconceivable without control from without and within? Was he so overindulged and shielded that he never met reality? Or was his boyhood self so rejected that it withdrew into a world of its own and admitted no exterior claim upon it?

Surrounded by the love of his family, he could have found out that everyone must accept limitations, must co-operate with order, must undergo denial and accept renunciation, not "just because" but as a part of spiritual growth. With parents intent upon preparing him for future decisions, he would have been given many experiences of cause and effect, logical penalties would have followed violations. He would have learned to submit to appropriate authorities. He would have graduated to a pattern of self-discipline, for he would have learned in his home training that only the controlled person, who has himself well in hand, can function under stress, can realize his potential. If he had had the opportunities to come to grips with life's demands, would he and many others like him now

resent "hardship and sacrifice . . . as if these things were unreasonable and unfair to him personally"?

If an American boy "has weak loyalty to his family, his community, his country, his religion and to his fellows," under what conditions might he have been led to assume responsibility toward them? Who could have opened his mind to concern, his heart to compassion, his will to welfare? Would it not have been possible to make him a dependable person if all the influences in his home pointed him in that direction? Would he not have experienced many incalculable rewards if his parents had made his trustworthiness their definite business? If his parents had set him an example by being accountable themselves, by giving their service to conditions around them, by loving the highest when they saw it, would he now be unaware of his duty to be strong and reliable? As a child he could have been given understanding of the inherent need of man to be faithful. He could have had pride and gratification in his allegiance to the good in himself and in the world. If his family had helped him to be steadfast and loyal, sincerely appreciative of his blessings in whatever degree, would he now be a petulant, rootless wanderer, so much lacking conviction in himself and the institutions man has painfully evolved that he doubts "his ability to survive" in the face of difficulties?

There are a great many questions here, but never before has it been so vital that such questions be asked. The integrity of the next generation depends upon whether parents ask themselves these questions and many more, and look for the answers in truth and humility. This book has been written to help fathers and mothers assess themselves as prime movers in their children's growth towards maturity. The quotation with which we started is a distressing commentary on the failure of many homes of yes-

terday and a warning signal to the homes of today. What a joyful noise there would be if a decade or two from now the following could be said of any American boy: [2]

"He gets the most, in a very deep sense, from his schooling. He expands and develops morally in a gratifying way under the influence of his church. He has the foundation to accept, and to propagate, the highest ideals of democracy. He has acquired character. He has matured. He now has, as one psychiatrist put it, the father within himself. . . . He will hold strongly to his own ideals whether or not they are those of the majority. He is not primarily concerned with whether he will be accepted. . . . He knows who he is and where he is going. . . . He still will perform well under life's adversities, . . . for he has been permitted to find his own identity. His presence in our society tends to cut down on neurosis and crime, to increase stable marriages, to spread regularity and enjoyment of work and a state of well-being in the entire nation. And he (and we) have his parents to thank. For in the last analysis, it must be said that parents make or break a child."

[2] Remarks of Dr. Henry A. Segal, psychologist, incorporated in the *McCall's* article noted above.

CHAPTER 2

Can They Resist the Crowd?

The juggernaut of conformity has been rolling relentlessly across American culture for three or four decades. Only recently has the measure of damage done been marked out by sociologists for all of us to see.

Conformity, almost by definition, is inimical to individuality. Conformity's gains are generally at the expense of individuality. Our philosophers, psychologists and sociologists are now telling us that widespread yielding to conformity, accompanied by the surrender or willful abandonment of individuality, has weakened us as persons and as a nation.

Cartoonist-philosopher Robert C. Osborn denounces

what we have done to ourselves and are probably doing to our children thus: [1] "Today we don't dare change anything, we watch the other fellow before we make a move, we copy—we comply—we agree—we *conform*. Because all our life we've been hooked to a personality production line. Parents put us on it; so did schools; so did government—but most of all, we did it to ourselves. . . . Some of us do stand up for our beliefs, we try it 'outside' for a while, but are soon frightened by solitude, contention, thought . . . so we crawl back into the tranquilized crowd, glad to be blurred into the massive herd. The only people who have accomplished anything in life have been Individuals . . . thinking, feeling individuals willing to sit by themselves and understand their *Own* thoughts and their *Own* beliefs (being in those quiet moments far beyond range of loudspeakers, billboards and mass motivations). They're the ones who aren't afraid to give thought to where they are going and Why! Lacking what it takes to think for ourselves, let's at least not force others—large or small—to conform. Let's not stuff them into a mold too small for their individuality."

In a less excitable manner, psychologist Rollo May [2] has shown how the development of ever-larger corporations, monopolies and centrally administered chain stores has caused a loss of individual initiative. William H. Whyte, Jr. has added an epithet—"the organization man" [3]—to our American language by his account, in the form of a novel, of what happens to a man's individuality and soul when he "plays the game" within a corporation. David Riesman [4] in two sociological studies has made clear how "other-

[1] "Osborn on Conformity," *Better Homes and Gardens*, October, 1957.

[2] *Man's Search for Himself*, W. W. Norton & Company, Inc., New York, 1953.

[3] *The Organization Man*, Simon and Schuster, Inc., New York, 1956.

[4] *The Lonely Crowd*, Yale University Press, New Haven, 1950.

directed" man has become, how much man in the society of today turns to others for standards of behavior, rather than carrying on in the "inner-directed" manner of his forebears.

Perhaps George B. Leonard, Jr., best presents the moral implications of this swing to conformity, about which we are seriously concerned in this book: [5] "When a man forgets the meaning of 'I,' he loses not only his ability to love, but the ability to worship, to make moral and religious decisions. . . . True individualism is the ability to love and to make moral decisions as an individual."

Paul Tillich raises to the theological level the whole personal problem that arises from the loss of individuality to the group: [6] "Man has lost an answer to the question: What is the meaning of life? Where do we come from, where do we go to? What shall we do, what should we become in the short time between birth and death? Such questions are not answered nor even asked if the 'dimension of depth' is lost. . . . He [man] has lost the courage to ask such questions with an infinite seriousness."

At the risk of overgeneralizing, we might say that as recently as two generations ago Americans were a people unafraid to be individuals. This characteristic was fostered by the social climate. A child's life was centered in a family group, where his parents provided him with the rigorous training and thorough supervision expected of them as their duty. Under direct parental scrutiny and control, a child assumed responsibility for his actions and deportment, always remembering that they reflected upon his

[5] "The American Male: Why Is He Afraid to Be Different?" *Look,* February 18, 1958.

[6] "The Lost Dimension in Religion," *The Saturday Evening Post,* June 14, 1958.

family. It was impressed upon him that he should grow up to be a credit to himself and his family and his country. Family life and the conscientious encouraging of the individual to be his best self had healthy roots in the more rural conditions found in America earlier in the century. Regional differences were more pronounced than now. There was far less travel, less advertising, no radio and no television. Recreation was a family, or a neighborhood, or a small-community matter. Schools had not yet undertaken responsibility for more than the teaching of academic material. Mass media of communication were barely foreseen. The world was a larger place, full of remote, strange countries. The criteria of behavior, of dress, of morals, of religious beliefs, were found near at hand.

Under such conditions parents had great prestige and authority. They passed on to their children their own respect and admiration for the heroes of politics and industry, contemporary and historical, even literary. Horatio Alger's hard-working, aspiring and successful young men demonstrated the rewards of energy, application, good behavior and high ideals. Theodore Roosevelt, as family man and as President, was universally quoted and emulated. Children could see the values for which their parents stood and could see these virtues triumphing in a huge, growing, powerful country. As individuals they caught the spirit that was moving America, and were eager to grow up and share in the forward motion. Great individuals were needed to ensure the greatest good for all. America was the marvelous fulfillment of humanity's dream, the cradle of democracy, the land of opportunity, the hope of the world. America had a sense of destiny, and parents instilled into their children an individual sense of achievement, of destiny for each.

That society, based on respect for uniqueness and per-

sonal responsibility for self-development, has given way to something quite different, a culture that worships "adjustment"—and that, unfortunately, to the average. The common man has become the common denominator.

American culture between the Civil War and 1914 was hardly perfect, as has been amply demonstrated in literature dealing with the period. That it *was* different, and that its "inner-directed" values were productive of character and integrity, is of utmost importance for us to note today. So let us say that neither rugged individualism nor thoroughgoing conformity is realistic or satisfying. It is time we faced the whole truth, as Leonard offers it squarely to us: [7]

"Teamwork and group action are not undesirable until they become ends in themselves, until adjustment to the Group becomes a way of life. Individualism versus conformity is, finally, a moral problem. It cannot be approached until it is remembered that the Group was created for the individual, rather than the individual for the Group."

THE RESULTS OF CONFORMITY

Now let us bring this down into the arena of family life today.

When parents themselves are fearful that they may not fit into a given environment, when they base their decisions upon "What would 'they' do?", when they stifle their "different" reactions in order to be included and "liked," then their own anxious uncertainties and meager yardsticks they apply to behavior are impressed upon their children. When in their own insecurity and indecision parents attempt to join in all the approved activities of their

[7] *Look*, February 18, 1958.

social group, hoping thereby to become thoroughly acceptable, they find themselves wearied, harried, spread thin, unable to do any single thing with a high heart and a whole mind.

This program of indiscriminate busy-ness, aptly called a rat-race, is reflected in the myriad pursuits of their children. Both parents and children, hectically engaged in diverse occupations that presumably assist them in achieving group status, are carried further and further away from each other. With this loss of contact the family exists in name only, for the major interests of the parents lie with other adults, and the major interests of the children lie with other children. Both are deprived of the valuable interplay and interaction between generations. Equally significant is the unfortunate outcome that both parents and children, immersed in their separate busy ventures, experience little, if any, personal solitude in which to think, to review, to evaluate, to grow inwardly.

The statement of a New York psychiatrist, Dr. Abram Kardiner, is apposite to the disturbing conditions found in many families today: [8] "As each member of the family tends to lead a more insulated life, leading to a looser family organization, there has been a loss of values, and the home has deteriorated as a breeding place for character in the young."

It is not surprising that conformity to the norm has affected us, our children, and our homes, for our world is much different from what it was sixty years ago. But now we must take a long, deep look at ourselves as we are today. We must attempt to assess ourselves as individuals and to judge how much of our personalities we have relinquished under the pressure to be like others. Then we must reclaim our right to set up and live by our own standards.

The stultifying effects of conformity to the average have

[8] *New York World-Telegram and Sun*, June 6, 1958.

become widely apparent, and rebellion against the surrender of individuality is developing in many areas. Educators, especially at the college level, are calling for a thorough reappraisal of our school curricula. The armed services are evaluating the alarming breakdown of spirit among American prisoners of war in Korea. Scientists are voicing their concern with America's lag in scientific research and performance. Sociologists are warning that a culture which smothers the individual within the mass may expect such phenomena as juvenile delinquency and disaffection among adult job-holders. Ministers are urging a rededication of the individual spirit to high, personal ideals. Even unspecialized people, particularly those who have a concern for the young people of our era who must one day step into leadership, are beginning to realize that we must reconceive ourselves, as individuals first and members of the multitude second. No longer dare we trust "the faceless authority of the group" to set our goals, to guide our actions, to sanction our beliefs.

LAYING FOUNDATIONS FOR INDIVIDUALITY

Individuality is not synonymous with either capricious independence or selfish irresponsibility. When we think about it quietly and clearly, we realize that we adults can be individuals with solid personal tastes and unshakable moral convictions, and at the same time friendly, helpful and cherished group members. Holding this balance ourselves and believing in its importance, we can then make it possible for our children to grow up with both respect for their own ideas and consideration for the ideas of others.

A socialized individual is not produced in a moment but is the result of on-going daily experiences and thoughtful training. Visualize the toddler as he moves about a room,

filled with a sense of exploration and experiment. His delight in new achievements is enormous and infectious. He is individual, but as yet he has no standards. As he progresses, he is almost certain to attempt some activities which are harmful, dangerous or destructive. When he seizes a book of his father's, his mother removes it from him, gently but firmly, and tells him, "I love you very much, dear, but I cannot let you have this because it is Daddy's book. Here are your books."

This four-step response to undesirable behavior, present or predictable, is of value in helping the child to conceive of himself as a person, while guiding him to consider others as persons too. "I love you . . . but I cannot let you . . . because . . . but you can . . . or—"

"I love you" is basically necessary, because authority must be associated with love in the child's mind. (Psychologists tell us that the delinquent feels that his fellow gang-members are the only people who love him. He turns to his gang for the sense of individuality he is seeking, for the authority to be a person. Paradoxically, he is robbed of the autonomy he expected, since the gang is interested in maintaining the gang standards and behavior, not individual standards and behavior.) We love a child, not only because he is ours but because we delight in his uniqueness, his potentialities. The child experiences our abiding love and pleasure in him, and with that as a bulwark is able to accept authority.

"I cannot let you" expresses the firmness which is an essential component of a developing understanding of freedom. As the child grows, he will discover that there must be limits to his freedom of action. As he is helped to develop, he will gradually attain self-discipline. But he must first undergo some curtailment of his liberties by his loving, interested family, before he can practice denial upon himself.

"Because" is the reasonable explanation. This is Daddy's book, or Sister's toy. The child's freedom must be in harmony with social responsibility. He must be led to consider the effect of his actions upon other people. Because we love each other, because we have an obligation to treat each other as we would be treated, we are accountable for what we do. We must have respect for the property and person of another.

"But you can" provides an immediate substitute for the little child. When he is very young, he is easily led to a new interest. As he grows older, the element of choice among several acceptable activities as alternatives to the forbidden one promotes his impression of himself as a responsible person. At some period in his young life, depending upon the standards he has been guided to admire and emulate and the training he has received, he turns *voluntarily* from the forbidden act to one that is permissible, and savors the self-limited freedom of realistic living.

This four-step approach can be used with children at all age levels. The greater complexity of teen-age environment and the more numerous pressures upon older children must be taken into account. Greater emphasis may be placed upon accepting responsibility for their actions. Unacceptable behavior may incur more stringent penalties.

When a family with two children of six and eight went to a camp for vacation, the youngsters were so entranced with new friends, new social experiences, and new places to explore that they forgot to come home promptly at mealtimes. Their mother talked the situation over with them: "We are so happy that you are enjoying your vacation. It's just what we hoped for, but you will have to remember the rule that lunch is at noon and dinner at six. This is Daddy's and my vacation too, you know, and it helps us to have everyone eat at one time together. If you become so in-

terested in other things that you don't get back at mealtimes, then you will have to make do with bread and milk." After the children had missed family meals once or twice, they discovered that cold bread and milk, though filling, was not as good as sharing a pleasant hot meal with the family. They learned to watch the time and to appear at noon and six.

A little girl, now grown up, knew the family rule that she must always keep the home informed of her whereabouts in the neighborhood. If she was playing in one home and plans were made to go to another home nearby, she must telephone and explain exactly where she would be. When she was small it was fun for her to use the telephone, but in her early teens she protested. "I do think I'm grown up enough now, Mother," she said, "for you to give up this rule. You haven't mentioned it in ages, but I know you expect me to call. I'm *perfectly* all right just around here, and I don't want to call *any* more!"

The mother answered about like this: "You know we care about you very much. A rule like this which starts out as a safety measure for a small child later becomes something that is expected of family members as a kind of insurance that they can be reached quickly in an emergency when they may be needed or when a message must reach them. You certainly remember the time I called you at Sue's that Daddy had had seats for the ballet given to him, and that if you rushed home and got ready in a hurry we could make the train to town in time to see the ballet? That afternoon you had started out at Nancy's house, doing homework, but when Nancy's mother had to go out, you called me that you and Nancy were going over to Sue's. If I hadn't been able to reach you right away at Sue's, there would have been no gay family enjoying the ballet in town that night."

The daughter saw clearly that the rule was sensible and considerate, and that it was a tribute to her importance as a person in her family. She happily continued to call home as requested. "Missing the ballet" became a family catchword for any slip-ups on this score by any member. Lately a telegram from the daughter, now married, arrived at the home. It read: "Jim and I flying London unexpectedly. Brown's Hotel. Don't want to miss the ballet."

WHO MAKES DECISIONS—WHEN?

In family relationships there is a need to make clear what James L. Ellenwood in his book on family life calls "spheres of authority." A child's individuality develops, he holds, when he is given freedom to choose in areas appropriate to his maturity, while in others he must abide by the decisions of his parents.

A fifteen-year-old girl was invited to spend a week end in a home where there was a boy of the same age. She was eager to go, but her mother, who had previously visited in the home with her daughter, felt that it would be unwise to accept the invitation. The mother of the boy allowed her son a great deal of freedom, of which he took advantage to do foolish things. It was probable that the two children would spend the day without any supervision. Mother and daughter discussed the visit, the mother explained her concern, the daughter pressing for permission to go. It was finally necessary for the mother to say: "I see how you feel and I sympathize. I know you want and need social experiences, but I cannot let you accept *this* invitation, because a situation could develop that you are unprepared to meet. Now let's think what you could do with this week end instead." Various possibilities were reviewed, and the mother helped the daughter work out a plan for inviting a person

she wanted to know better to go on an outing under conditions that were acceptable.

The young and growing individual should be given the right to make decisions in those areas where he has shown a competent understanding of the principles involved, dependable self-control, and a willingness to assume responsibility for his conduct. The parents will constantly, though quietly, check the developing ability of the child to make wise decisions and choices. To withhold the right to decide for himself in a specific area beyond the point at which he has proved himself ready for it will result in restiveness, chafing under restraint, and even rebellion.

The mother of two boys complained that, while her older boy was exceedingly careful with his allowance, the younger one, who earned his money from a paper route, spent all his income and spent it foolishly. She came to realize that she had continued to make nearly all the decisions, even in the details of her sons' lives, and that the younger boy was rebelling by claiming complete independence in the matter of spending what he earned. When the mother was encouraged to give freedom in the spheres where her sons were ready for it, reserving control over areas where they were less mature, she found that the younger son began to use better judgment in his spending. The immediate situation was eased, and the growth of individuality in the boys was fostered.

FIRST STEPS TOWARD SELFHOOD

A child's sense of self is hampered in its growth by the persistent domination of another personality. The steady maturing of individuality is checked if an older brother or sister, or a grandparent, or even one of the parents, arbitrarily imposes *his* self on the child. Not all domination can

be diverted by the parents. Where this is true the child can be taught to recognize and resist constant domineering. He should be encouraged to show faith in himself, while remaining friendly and respectful. Mother or father may sympathize with him and give concrete suggestions for dealing with his problem: "Yes, I know it is very annoying to have Grandmother [or Brother or Sister] always tell you how to do things her way, but you can refuse in a friendly way. You can say, 'That is an interesting idea, but I would like to try my idea,' or perhaps, 'Thank you for telling me about that; some time I will try it.' "

Children do not mature as individuals if they are insulated against stress and conflict. Tensions between personalities are a part of life and are to be expected by wise parents, whose job is to help children understand themselves and understand others under all kinds of circumstances.

At a very young level the child is too immature or insecure to get along with more than one playmate at a time. He is still wrestling with the problem of getting along with himself. In the early years he is learning basic lessons in standing up for himself under justifiable conditions, and in standing up for the right of others to do the same. He is growing into selfhood, while slowly recognizing he must have consideration for the other selves with which he comes in contact. He can find his balance in this give-and-take if he does not have to respond to or co-operate with too many other personalities at the same time.

The insecurity natural to the young child is sometimes found in an older child, whose personality literally flies to pieces when he is in a large group. Such an older child needs the same training as the young one: encouragement in learning self-respect and respect for others within the family or while playing with one other child, until he has

gained enough strength of personality to remain serene in a larger group.

PARENTS MUST GROW TOO

The child's recognition of himself as a person, and his growing awareness of freedom as the liberty to make selective choices, are best developed within the family—that excellent laboratory of social interrelationships. In Dorothy Barclay's column in *The New York Times* Magazine,[9] Professor Byron Hughes of the University of Michigan asks this double question as a criterion of a good home: "Do the members of a family like to go home? Having been there for a while, do they like to get out?" The article continues, "The 'good' family is seen as one which, through its capacity for sympathetic understanding and support, for warmth and closeness, pleasantry and fun, resolves frustrations, releases tensions, and sends its members—junior and senior—back to the bigger world again."

The essential purpose of the family is to make possible the greatest development of the individuals within it. Inherent in the human soul are capacities for voluntary action, responsibility and planning for the future. In starting out on the road of life, and all along the way, the child needs acquaintance with the best in thought and word and deed. The best, moreover, must become familiar, habitual, rewarding, so that he turns to it as a test of his own belief and behavior. Here is a direct charge upon the parents, which cannot, in the nature of the case, be delegated to any other person or agency.[10]

[9] June 8, 1958.

[10] Psychologists have found that the child weaves into his own pattern those values, good or bad, which are held by the adult who has the greatest prestige in his life. In a small percentage of cases, a child, re-

In this matter of ascertaining and promoting "the best," it will be essential that parents review their own standards. It is hardly necessary to list the ways in which the world our children experience differs from the one in which we grew. If we, as parents, are not perplexed and concerned about the changes, we are lacking in discrimination. Confusions in our own minds as to principles of thought and action must be faced and resolved. This will require a willingness to learn about the new issues that face this era. It will require a serious consideration of our own personal values in the light of our newly acquired information. It will require reinforcement of our own individualities.

In this process of examination and evaluation, parents will find they must discard some conceptions, amend others, and reaffirm and emphasize those values which stand the test. They must develop within themselves the inner resources they will need to put these values to work in their homes, for these are the standards of human conduct and worth that should, by example and precept, be inculcated in the children of today and maintained by the adults of tomorrow.

In some churches parents study in groups to achieve these ends. A common outcome is for these parents to make time budgets for themselves and their children and to assign priorities to the more important activities and plan the elimination of others so as to give time for "one's soul to catch up with itself." In other churches parents meet for a study of religion and personal spiritual resources, seeking thereby a clearer understanding of their combined role as a person in search of his own best self and a responsible guide of a growing, unique, formative personality. In this

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jecting his parents, puts a teacher or other adult in that place of prestige. Usually one parent holds it; ideally it should be held by both parents, differing in personality but co-operating in function.

process of growth the parent himself becomes more secure, clearer in his choice and direction. He comes to enjoy growth as the way of life purposed by his Creator.

CHILDREN NEED ADULTS

Growing into maturity is a more comprehensible process for the child and a more deeply satisfying one if he has plenty of opportunities to be with mature persons. Children and teenagers today are too frequently encouraged to spend most of their time with their own age groups. Activities are planned, work projects are set up, recreation is arranged specifically for the various age levels, completely divorced from the activities, work and play that the adults pursue. Some unfortunate youngsters get their ideas of adult existence from television, radio, movies, comics and from other young people as ignorant as they are of the values and responsibilities of adult life. It is imperative for the growth of his individuality that the child see for himself how mature grown-ups deal with the problems, distresses, joys and inspirations of life, how they get along together in everyday affairs, how they approach new situations and ideas, how they maintain their personal standards under pressure.

The child who is part of a rich family life, who shares the family's relatives, friends, guests and neighbors is fortunate. If his ideas and potentialities are respected as they should be, he will discuss with his parents what he notices. He will comment upon and make evaluations of adults. His interpretations of their behavior may have to be clarified or corrected, but he will be steadily learning to handle his experiences of life on his own level, while consciously and unconsciously setting up goals for his own maturity. Meanwhile the adults in the family will learn about him

while joining in common experiences. Through his evaluations the adults may gain a fresh, perhaps salutary, view of themselves and their behavior.

To advocate contact with adults for the developing individual is not to advocate the imposition of adult standards upon him. Given the freedom to mingle with grown-ups naturally, he will find himself and the experiences of his own level more understandable; he will accept many behavior requirements as more reasonable; he will appreciate more definitely the value of becoming a person of worth, and see more clearly his particular road to this ideal.

The growth of a socialized individual is encouraged if transitional experiences between the home and the world beyond are possible. Participation in a family camp offers one interesting way of merging the intimate and the impersonal on a combined juvenile-adult level. Circles of families who have already shared picnics, hikes, birthday celebrations, and sight-seeing expeditions will find it rewarding to join forces for week ends or entire vacations. In such an arrangement adults and children with different backgrounds of family life share play, work, projects, conversation. Co-operation with less familiar, less predictable personalities is required of the child. His circle of experience is widened to include the unknown, while retaining some comforting features of the known. Under such conditions he has a valuable opportunity to increase his knowledge of the grown-up world by observing at close hand adults other than his parents, and to experience a wider variety of enthusiasms. Since the group atmosphere is fostered, he gains a larger concept of his responsibility. He has more chance to watch, listen, question, compare, estimate and come to conclusions about his place in relation to others.

In the last analysis, however, children need the com-

panionship and support of loving, imaginative, steadfast parents to enable them to cope successfully with today's pressures to conform. The ability to resist the pressure to move with the group and let go of one's own beliefs is a positive characteristic of individuality. It should be encouraged even though it is certain to complicate life for the child. The child must be guided to hold standards of belief and behavior; he needs to assume his right to disagree and deviate from his group; he needs to stand on his own ground as an independently thinking, feeling, judging human creature. The parents must be ready for the problems their children will meet in this area. Even if a child is capable of consideration of others and recognition of their rights, clashes of viewpoint are sure to come. When they do the child should not be allowed to feel rejected, or to condemn himself as peculiar or inferior, if he departs from the group thought or behavior in one or two or even more ways. His parents can show him that in his own reaction to his dissimilarities lies the key to his problem. They will remind him of the larger common ground on which he and his group meet in harmony. They will help him to present the reasons for his unconventional stand. They will encourage him to develop a happy, easy, helpful manner with others, so that his group will find him so valuable that he is accepted in spite of his differences. He should be guided to become a pleasant, interesting companion, a good sport, and a working group member. His sturdy individualism, if it is combined with warm friendliness and dependability, will bring him what it deserves: respect and affection.

DIFFERENT FAMILIES, DIFFERENT STANDARDS

Some of the differences that arise between a child and his group stem directly or indirectly from the conflict be-

tween his family's standards of conduct and those to which his acquaintances adhere.

One family allowed selected movies on weekdays but not on Sundays. The parents discovered that one Sunday, when their nine-year-old boy had said he was going to play with a friend, he had gone to a movie instead. The child insisted, with intensity, that he must do the things the other children did, that he must not be strange and peculiar. The parents, thinking over the basic aspects of the problem, realized that the several moves made by the family from one community to another had made it difficult for the child to put down strong roots of friendship in any one place. He was not as yet at ease with his playmates in his new home. He sensed that he was still unaccepted, on probation. Consequently, he felt that any nonconformity on his part jeopardized his relationship with this new group. The parents discussed the family regulation with him; they reviewed the basic belief of the family that Sunday should be spent somewhat differently from other days, and explained the Christian principle behind the rule. In addition they helped the boy understand that if he and his friends had enough harmonious experiences and good times together, his different standard on this point would not cause his friends to exclude him. They emphasized his right to maintain a different point of view and a different mode of conduct, and his responsibility to do so, while also stressing that he must be willing to allow the same right to his friends. Then the parents quietly set themselves to plan a program that would cement the boy's friendships and give him the ease of being accepted by the group.

Another boy of nine complained to his parents, "I am the only person in my room who has to walk to school. Everybody else is brought by car."

In this case the parents explained the reason for the difference the boy was protesting. "This family believes that walking is good exercise. Walking to and from school every day is a simple way to get it. You know your health is important to all of us. Most of the children who come by car probably live farther away from school. Those who live nearer and ride are missing exercise we want you to have. This is your family's way."

These examples show how alert, thoughtful parents can guide their children toward the assumption of individuality. "Alert" so as not to miss the occasion to explain; "thoughtful" because a child easily spots the "phony" explanation.

While encouraging the young person to be himself in spite of group pressure, parents must make it clear that all individual differences do not presuppose superiority or inferiority. The smug attitude and the apologetic are both literally unattractive. A candid and friendly acceptance of one's own differences and those of others is a solid ground on which friendships can thrive and groups can function. A young child who has absorbed this training in the appreciation of individual differences will find, as he grows older, that it constitutes a basis upon which some decisions depend.

When Betsy was asked to join a high school sorority, she was delighted with the invitation and eager to know what being a member would mean. Discussion with sorority leaders revealed that invitations were issued only to girls of a race and religion acceptable to the sorority. This policy was so distasteful to Betsy that she declined the invitation and frankly gave her reason: she could not join a group that considered differences in race and religion valid reasons for exclusion. In expressing herself she avoided a "holier-than-thou" attitude, which would have aroused antag-

onism, and made it clear that she hoped to continue to be friends with the sorority members even though their standard in this matter differed from hers. She was successful. Her warm and friendly personality made it possible for her to keep her friends without compromising her convictions.

The child given training in individuality within the family finds that striking the balance between asserting his own ideas and getting along with his group is relatively easy to achieve. He has so much friendliness, imagination and co-operation to offer the group that his nonconformities are received without question. Such a young person unconsciously makes the way to reciprocal understanding easier for all. He is a leavening influence in a group on any age level.

A nursery-school teacher described such a child in this way.

"Margo is a chubby, red-haired personage, beloved of children and teachers alike. She is full of ideas for work and play; she is always ready to help with the projects; she is invariably friendly in a brisk, unsentimental way; she is blessed with an engaging sense of humor. She is notably sure of herself, and with good reason, for she considers whatever matter is at hand from all angles before forming her opinion on it. That opinion, once formed, is *formidable!* She is the one girl in school that every boy at one time or another has declared he will marry. This is background material. Being in charge of the block room one morning, I watched the four 'big wheels' in our class, building as one man something truly stupendous. In their own good time I was taken into their confidence: they were building a pirate ship for Margo. They were to be pirates and Margo was to be their queen. (Margo was in the craft room during

the erection of this marvel.) When the ship was pronounced finished, two of the boys went for Margo. Back she came with them, all smiles, eager for her 'surprise.' When she saw the mass of blocks, she continued to look pleased and asked, 'What is it?' Mac the Great, his heart in his eyes, replied, 'It's a pirate ship for you, because we're pirates and you're our queen.' Margo considered. She continued to smile in amiable fashion, but she delivered what was the most crushing blow imaginable. She said simply, 'But *I* don't like pirates,' and went calmly back into the other room. The boys looked at each other. They were rocked to their foundations. But never underestimate the power of a Margo. Thirty seconds of stunned quiet in the block room, then Grant deliberately demolished the poop of the pirate ship. A crashing symbol! Another few seconds of silence, and then Mac's voice: 'Well, then, let's build her a swimming pool!' And so they did, and pleased Margo no end, and themselves too."

CONSIDERATION FOR OTHERS

Children must constantly be helped to have consideration for the developing personalities of others. Under loving guidance they can be brought to realize that as each one wants to be understood, appreciated and accepted, so do others wish the same. A little song presented in a film strip put out by B'nai B'rith puts it this way: "I'm proud to be me, But I also see, You're just as proud to be you." When children do not receive training in this area, they can be terribly cruel to each other, rejecting the person who is different in appearance or culture, taunting the one with a handicap, ignoring the one who is new, or scorning the one who is less capable. Children need the help of adults to find the something of interest, beauty or value

in each person and to discount the superficial differences.

One church director of education offers her classes forceful experiences of individuality by her practice of bringing into the groups people who are different. One such person was a blind story-teller. The director prepared her groups for this new experience by discussing the woman's blindness and the way in which she had dealt with her handicap. She expressed her admiration for a person who had so positively overcome a disadvantage. She said to the children, "We have asked her to come and tell us stories because we will enjoy the wonderful way she does this. We must not say or do anything that will make her feel we are always thinking of her blindness, but we *can* do friendly, kind things that will help her." She trained the children so that they could tactfully assist their guest to another classroom after her visit with them, and she showed them how to do other things that would be a help to her in her program; but she especially called their attention to the things about her that they would find lovely. This visit of the blind woman was followed by other visits from people who represented differences in race, nationality and culture. Each visitor made a valuable contribution to the group. The children learned to observe and help each guest in ways specific to his needs, and to accept him and appreciate him.

Of course, parents should be cognizant of the fact that some children meet difficulty in developing good rapport with others in their group because of psychological maladjustments. The children themselves are usually totally unaware of their problems, and the parents must watch and study their behavior and environment with care to determine what is at the root of the discord. There is, for example, the child who starts battles and always seems to win; this child may be trying to reassure himself that he is capable

of achievement, or he may be striking out at a certain child who is, he thinks or fears, more loved than he. Then there is the child who starts battles and always seems to lose; he may be inviting defeat because he feels he deserves punishment for some hostility or resentment he is harboring. Another type is the child about whom general trouble is always centered; he may be projecting some hurt or humiliation he has received.

Some time ago a magazine cover picture showed four progressive scenes. In the first a man is receiving from his employer a "dressing-down" which he must take meekly or lose his job. In the second picture the man is laying down the law to his wife, who is taking it in silence. In the third picture the wife is scolding her little son, who must not answer back. In the fourth picture the boy is berating his dog, who stands crestfallen, with drooping ears. So it is that adults and children frequently respond to mortification. It stands to reason and humanity that we should learn better ways of dealing with our chagrin than taking it out on others.

In such situations finding the underlying causes of the child's difficulty in becoming a person of value to himself and his group is essential, and setting up a course of action to correct them should follow. Wise and affectionate parents will constantly aid their children in understanding themselves and others, and train them in self-control so that they may be able, as one sagacious leader of parents used to say, "to quarrel at increasingly higher levels."

FAMILY CONVERSATIONS

For learning the skills of communication with others, there is no better training ground than family conversation. In this setting of love, which tempers emotional con-

flicts, a child can discover what it means to be a person within a group. The varieties of temperament, the differing levels of maturity in experience, knowledge, reasoning ability and humor provide optimum conditions for the growth of the human individual. The give-and-take of spontaneous family discussion, softened by affectionate understanding, cannot be overestimated in its value to the developing personality. The time for sharing ideas and experiences can become such a constructive and rewarding period that special pieces of information are saved for it. Jokes are offered for the family fun, accounts of successes are presented to this approving audience, pleasant plans are proposed. The atmosphere of congenial exchange is a fertile climate in which to discuss topics of the day or matters of history, to consider disagreements, to submit problems. Where the general feeling is one of sympathy and patience and interest, the individuals improve in coherence and develop their abilities to concentrate and to think logically. They absorb impressions that guide them in introducing conversational subjects of their own and in responding to the offerings of the rest.

It is always delightful to visit a family where either parent so presides over the conversation that each member tells the others of the events of his day, feeling entirely free to comment upon them.

In one such family group, the nine-year-old boy said, "We were playing ball today, but we sent that old Henry home because we didn't want to play with him any more." "What was the trouble with Henry?" asked his mother. "Well, I don't care," replied the boy. "We sent him home; we didn't want him." With the typical loyalty of a nine-year-old to his team, the boy refused to give details. The mother, treating the situation with delicacy but helpfulness, remarked, "I don't know whether you boys know that

Henry has come here to live with his grandmother because his father and mother are getting a divorce. He must be very unhappy and confused. Perhaps he did things that you didn't like, but perhaps if he feels he has friends, it may help him." "Well, I don't care," reiterated the boy. The mother wisely said nothing more on the matter, but anyone who knew the family and the boy was in no doubt that the youngster would give thought to what had been expressed, and that the next day would find him taking steps in his own way to help his friends to see Henry in a new light.

In another home, the thirteen-year-old boy related that his pal was "in the doghouse" because he had disobeyed one of his father's orders, and would not be allowed to go out with his friends for a week. The conversation that ensued helped the boy to understand why some parents deal in such arbitrary ways with their children's disobedience, and indirectly gave him a point of view which would help him and his friend.

Family conversation is frequently effective when a child must deal with animosities that come up between himself and others. He needs to learn when to take his own part and when to submit. The experiences of the others of his family in such problems of their own may be of help to him; getting their views on his situation may give vitality and a fresh direction to his own thinking; merely talking it over and out to an interested audience will ease and reduce the strain.

The lessons of getting along with different age levels and tolerating different tastes can be studied early in a child's life as he responds in terms of his own temperament to differences in his parents, brothers, sisters and the friends that visit in the home.

The parents of a seven-year-old who constantly corrected

the table manners of his five-year-old brother wisely asked themselves why this bossy approach had become so evident. They decided between themselves that he was somewhat jealous of the attention given to the younger child, and was, as an expression of this rivalry, attempting to take the joy out of his brother's spontaneity. The parents dealt with this situation by giving more thought to developing the seven-year-old's conception of himself as a delightful person, so that he could fully respect himself. With this bolstering of his own individuality, he could better enjoy the little brother. They took care of the bossiness, the symptom of the problem, by helping the older boy to see that the best way to keep harmony and happiness in the family was to ignore the manners at the moment and let the parents handle them at the proper time.

The ability of children at different stages of maturity to enjoy each other's levels was noted in one family of six children who were dramatizing stories for the family's fun hour. When they chose "Goldilocks" for their parents' entertainment, the boy of sixteen portrayed Father Bear without embarrassment. He realized the fun that all would have in such an experience because the younger ones would so thoroughly enjoy it.

In another home, the older brother cleared the table between courses. His little sister had not finished everything on her plate when the time came for dessert. As company was present, she said nothing, but pushed her plate back to let her brother know he could take it away with the others. With silent, loving firmness, the brother put the plate back in front of her. She bravely finished, and the brother then arose promptly and got her dessert. This affectionate comprehension and acceptance of differences will grow in a beneficent home climate.

Within the sympathetic confines of family conversation,

the mistakes a child makes are viewed in their proper light, as an integral part of the process of growing up. The response of his family reassures him that all people make errors of statement, action and judgment; that approval and respect are not contingent upon never-failing success in every area of life; that the important thing about mistakes is not that one makes them, but that they can help one grow to be a wiser person.

In a college class, the professor, concerned that some of the group were not joining in the discussion, asked the silent students, "Why don't you take part in the discussion?" One girl replied, "I think it's better if I am the only one who knows how dumb I am." Undoubtedly this drew laughter, but it is the language of defeat and fear. If a child learns in his communication with his family that mistakes often point up areas where more knowledge is needed, or more training, or more thought, he will see his mistakes and those of others in perspective. He will not worry about the loss of self-esteem or respect of others. He can be helped to gain a technique of dealing with mistakes which will free him from the tension of dreading to err in public. Parents must be on the alert for evidence of this tension in themselves and their children, and be prepared to substitute a positive and productive approach to error instead of an apprehensive outlook on it.

THE FAMILY COUNCIL

The family council is a device, particularly effective in large and vociferous families, for channeling family discussion. When there are a great many toes to tread on, when more than the usual two generations must be considered, when there are several adolescents, when numerous and conflicting activities must be reconciled, the family coun-

cil ensures that everyone gets a hearing. Regular business meetings, elected officers, and a course of procedure give the council authority.

In a mimeographed playlet on the family council, produced by the Methodist Board, a family of two parents, three adolescents and a grandmother hold a meeting. It is clear that certain regulations are already in force. For one thing, every member respects this time set apart for family business, social engagements being considered of secondary importance. In the second place, a pattern of efficiency in the conduct of the meeting is evident. In the third place, the parents have been assigned a definite role —that of giving praise for co-operation and good judgments, of reminding the members of previously accepted principles, and of co-ordinating and evaluating suggestions and decisions. This position of authority does not prohibit them from making courteous requests as members. For instance, the father says, "I want to ask if something can be done about the music-practicing in the family." He states the details of the problem, and then asks, "Is there anything anybody can suggest?" After some conversation, during which a solution emerges from the several ideas put forth by the children, the father states, "Well, now that sounds good enough for me, and I thank you."

Comments by different members of the council show also that certain principles of thought and action have already been established. "Yes, we're pledged to help each other, but we're also pledged to be fair," says Mother. Brother reminds all, "We take turns by ages here." Mother remarks, "We agreed a long time ago that it doesn't make any difference what the other fellows do if there is a good reason why *we* do or do not do a certain thing. The question here is not 'Do the others do it?' but 'Is it a good idea?' "

Subjects discussed in this one meeting range through TV programs, Jim's car license, dishwashing plans, family worship, music practice, Jim's habit of spending too much money on shows and comics, Donna's getting in on time from dates. Decisions are made by the group, or by an individual after suggestions from the group. Some decisions are postponed until further facts can be gathered. The children are learning to listen to each other (although occasional caustic comments are made), to respect their differences, to be honest with themselves and each other, to take part in the group thinking, and to experience the give-and-take of final decisions.

In the family council, as in family conversation, emotional clashes between individuals arise, but the organization of the group provides an accepted method of dealing with them. Principles of group action are developed in the family council which prepare children for group action outside the home.

THE USES OF SOLITUDE

All the valuable experiences of being an individual in a loving and understanding family, all the stimulating and encouraging opportunities of an excellent group life will not benefit the growing individual if he does not have sufficient solitude and privacy to assimilate, to classify, to sift the experiences, the memories, the original thoughts, the new ideas. Rushing from one activity to another with no time to "stand and stare" results in confusion and nervous strain for the child and prolongs his immaturity. The daydream, the reverie, is vital to growth. This is not something we order a child to make time for, but unobtrusively we arrange his life, we help him plan his hours, so that the free moments do emerge.

Some children more than others need these solitary periods and are distracted without them. One mother says, "My seven-year-old son is active all day and has his thoughtful period at bedtime. But my daughter has to spend some of her afternoon in her room, where she creates stories, draws illustrations or reads. This period seems essential to her assimilation of experience."

Fascinated as young people are by the numerous activities open to them, the child in your care will need to be guided tactfully to the realization that doing everything everyone else is doing will overcrowd his days, and will cause him to miss the greater fun and satisfactions of doing one or two things thoroughly and well. He should be encouraged to review his roster of possible activities and to select some and reject or postpone others. Your goal is to help him steer clear of the superficiality that stems from overactivity. He needs—and will come to cherish—time for reflection, for recapitulation of impressions, for reliving of situations, for coming to grips with new experiences and getting them into focus.

True solitude is seldom possible without privacy. Ingenuity may be required to provide each child with a private place in the home that belongs to him alone, but the importance of privacy to the personality makes any effort to secure it worth while.

One family took a less attractive but larger apartment so that each child could have his own room. Each was encouraged to go there when he wanted to think or read, to rest or to work on some individual project. It was also impressed upon him that when he felt out of sorts his own room was the place to be until he could regain his equanimity.

Another family found it absolutely necessary to put their two girls, ages fourteen and six, into the same room.

Much conflict ensued, for the privacy of the older girl was constantly encroached upon by the younger. The mother found that there were things she could do to make the joint room more acceptable. Bunk beds were put in, and closet and drawer space rearranged so that each girl was assured that definite parts of the room belonged to her alone. As a further step, periods of privacy were set up for the older girl when she could be certain of having the entire room to herself and of being able to carry on her own activities without interruption.

Time to be alone in one's private place means time for individual, creative activities. Some children are creative to an unusual degree; all children can be so to some extent. All should be encouraged to observe, to invent, to make by themselves, to create. It is up to the parents to offer the opportunities and incentives for constructive creative work on any level, in any media. To encourage observation of the natural world and of man's arts and sciences is to open the way for a child to express himself in a creative manner. To help him find the raw materials with which to work, to work alongside him when he wishes, to praise him, to take joy in his project as it progresses—this is the parents' part. Constant suggestions, imposing adult standards, taking the work out of his hands and showing him how it should be done, rob the child of any real sense of creativity, pleasure and reward, and often smother the desire to make another attempt.

Peter's parents, for example, have dealt well with their creative son. From the time he was very little, Peter's interest and ability in building was apparent. His training in thrift led him to create from raw materials rather than to buy models to glue together. When he was eleven he built a miniature sailing ship, complete to tiny lifeboats and flaring sails. For this he had no prepared woodworking

kit, but made the entire boat with a paring-knife and one other simple tool. While the project was in operation, a younger brother and two of the brother's friends observed with awe, begging Peter to teach *them* how to build boats. When Peter had completed his own boat he graciously taught his admirers how to build simple little craft of their own.

Peter's father and mother make certain that their children have knowledge and appreciation of nature. The family takes long hikes into the mountains. The purpose of these walks is not to arrive somewhere, but to observe, speculate, and enjoy. There are frequent stops to focus upon fascinating, if common, exhibitions of nature. As a result of the interest engendered by these family excursions, Peter built an ant farm on his own, securing his ants from the school yard, not the 5-and-10, and has spent hours of observation with a magnifying glass trained on his display, coming to independent conclusions about ant existence. Wise, imaginative and interested parents have guarded and developed Peter's creative bent so that he has the satisfaction of being an individual with much to give to, and much to gain from, others.

Time to be alone means time to read. Very young children "read" pictures happily in solitary moments. Such occupation should be offered as a delightful pastime. Later, when the child and parent are alone together, the pictures may be "read" again, the child interpreting, the parent encouraging, adding here and there to the child's conceptions, above all enjoying. As the child grows older, he will share in the family reading period. One mother reports that one of her family's most pleasurable experiences is the time directly after dinner set apart for reading aloud. The parents read books that the children have helped to choose—books about nature, sea voyages, explorations, life

in distant lands, farm life, about people who have accomplished worth-while things. If books are selected with care and the program sustained, the reading hour will give the child not only immediate pleasure and profit but will lead him to read for himself.

It is the parents' duty to see that a child attains skill in reading, for there is no other employment that can take the place of reading for himself many well-chosen books. At all reading levels there are fine biographies and excellent fiction to be found in libraries. The order and peace of a library, the many books ready to come to life through his eyes and mind, the librarian so interested in his eagerness—all these make his library card an open-sesame to thrilling new experience. Parents who induce in their children a devotion to books as a source of hours of pleasure and improvement, who ensure that their children read with facility and alacrity, who share their interest and enthusiasm in what they read, build better than they know.

A FOUNDATION FOR FAITH

The worth of personality is a religious concept. It is not merely a matter of expediency that individuals discover and develop the best within themselves and others. It is not only a matter of morality that they seek and stand for right thinking and conduct, and encourage others to do the same. It is not just for the sake of harmonious progress that we look for and cherish high standards of social coexistence. Beyond these lie the great search—for the relationship between humanity and infinity.

Paul Tillich says, "Being religious means asking passionately the question of the meaning of our existence, and being willing to receive answers even if the answers hurt."

Parents must not deny to their children the right to

question beyond the point where the answers are easy. On the contrary, parents should let children come to that point beyond which faith takes over, and then share with them the spiritual beliefs that give purpose and meaning and joy to their own lives.

The mother of a young child who asked why he "always had to be nice" to a difficult playmate told him "because it is better for you to be so and better for him when you are so." She helped him remember how often the good will or friendliness or affection of others made him feel happier and do better. She told him of simple experiences of her own when the expression of love in some form made cross people pleasanter and hard situations easier. She showed him how love, while working its magic on the one to whom it was given, also had a wonderful effect on the person who was giving it. "We can't measure it, or explain it, or say just how or when this backward and forward work of love is done," she told him, "but we believe in it and we can count on it. It is so much a part of the world and the life of the world that we believe it is part of the marvelous plan God has for people everywhere."

President Pusey of Harvard, in his 1958 Baccalaureate Address, noted that today's world is such that the words of Sir Walter Moberly are increasingly true: "Some think God exists, some think not, some think it is impossible to tell, and the impression grows that it does not matter." But, as President Pusey went on to say, it does matter very much, for the most important questions are those "which religion answers for her believers by supplying meaning to life, by kindling hope, and by giving through faith in God a basis for ethical behavior."

Years ago a book entitled *Larry* [11] contained letters to his parents from a young boy who had just gone into the

[11] Larimore Foster, The John Day Company, New York, 1931.

First World War. Larry was killed in the war, but he left a wonderful picture of a boy who had gone into service with a definite sense of himself and a clear relationship to God, Who was helping him to become the person he wanted to be.

The individual who holds at the core of his existence—that independent center of thought and action—the belief that personality, his own and that of any other, can be irradiated by Infinite goodness and power, for the purposes of that Infinite goodness and power, is developing the great potential of the human spirit. The child who has been helped to gain this central motivation learns to know when to conform to the group, when to express his differing opinions, when to follow his convictions alone. He is on the road to being an individual.

CHAPTER 3

Can They Stand for the Right?

As we turn our attention from the growth of a child's individuality to the development of his morality we shall want to keep in mind that any separation of these two lines of advance is arbitrary, for the child moves toward maturity on many fronts at the same time.

The guidance of parents is just as essential in helping a child to know and do the right thing as it is in leading him to assert himself as a person. Parents measure up to their responsibility in so far as their children give evidence of moral insight, conviction and courage, as well as hardy individuality.

A general breakdown in moral stamina is doubly seri-

ous when it is observed in youth. That dishonesty, selfish aggressiveness, amorality and blood-chilling violence are prevalent among tomorrow's adults is an indictment of the adults of today. It is also a warning, for our society cannot stand the continuance of moral slackness in a third generation soon to be born.

Parents therefore need first of all to understand the moral climate to which their children are being subjected. It is frighteningly obvious that the moral integrity of our society lags far behind its physical accomplishments. Material progress, expanded scientific knowledge, and social change have deluged Western society, and we are floundering in a sea of new ideas and experiences. Moral ramparts, neglected during decades of materialism, have proved inadequate to channel the flood. Society needs to rebuild moral defenses, to reaffirm moral concepts against which its means and ends may be tested, found adequate or wanting, accepted or rejected.

What society requires must first be created in the individual. A remolding of social practices can be effected when there are enough individuals who care about morality and who will join together to exert moral force. It is the individual's moral concepts to which we must first attend. It is the individual's moral education to which we must give our constructive thought.

When F.B.I. figures for 1956 state that 500,000 crimes were committed by juveniles, and that at the present rate of increase one million crimes may be expected in 1960, parents have cause to be concerned about the moral stature of America's youth.

When estimates put the number of gangs in Los Angeles County alone at 150, and the number of hard-core delinquents within them at 5,000, parents everywhere have cause to be apprehensive.

When neighborhoods are terrorized by hoodlums and vandals, and judges discover that the youngsters before them come increasingly often from what might be termed "good" families, parents have cause to lose sleep over their own and their neighbors' children.

No parent can afford to feel that his own child is secure as long as young people are physically and morally in danger from gang activities, from the traffic in narcotics, from the atmosphere of a society where much dishonesty, aggression and violence are accepted as normal. It is begging the question to blame the situation on "bad" homes, for teachers, leaders of church and club groups, the police in our own towns are confronting us with uncomfortable but convincing evidence that some of our children with presumably impeccable home backgrounds and no observable problems of adjustment are showing symptoms of delinquency, though often in a milder form than those which make newspaper headlines. The difference is not in kind, but only in degree.

We shall not escape this ugly morass until parents are aroused, until they recognize their responsibility and reexamine their own moral standards in the light of today's problems. It is fatuous to look for an answer from enlarged police forces and social agencies. What will ameliorate the situation is for parents to begin with themselves, to base their own opinions, attitudes, and conduct upon integrity and to affirm in their lives its inherent value to the individual and to society. Within school, church, or community organizations parents will find others as concerned as themselves. Without the fanfare of a moral crusade, such parents can group together to study their common problems and work out an ethical code for all to follow. The quiet functioning of the group will give individual parents strength and support for their choices and convictions.

To reduce the large concept of moral education to more manageable terms, let us consider in turn some important components of a morally educated individual. These are: (1) conscience, or convictions of right and wrong; (2) a concern for others; (3) emotional control; (4) courage to abide by convictions. A fifth attribute, the sense of personal responsibility, will be discussed in the following chapter. A child's moral education should make possible his optimum and simultaneous development in all these areas.

CONSCIENCE

Conscience is defined in the dictionary as a "sense of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling or obligation to do or be that which is recognized as good."

How can parents help their children to achieve this sense or consciousness? We have progressed beyond the assumption of an earlier day that conscience is inborn, but many of us still act upon the later assumption that conscience can be developed to its full powers simply by early training. In a college class discussion of conscience, one student said, "You can distinguish right from wrong because your parents teach you when you are little. After that you can just sort of tell."

The ability to distinguish right from wrong, coupled with the desire and power to elect the right, is not so easily nor so quickly gained. What puzzles a boy or girl at sixteen cannot be resolved at five or eight. Conscience must keep abreast of growing intelligence; it must keep pace with expanding awareness and understanding of oneself and others. The principles established in the very young child are necessarily limited. They must constantly be enlarged, revised and deepened in the light of new experience, in-

creased power of imagination and wider concepts of responsibility.

The very young child will be taught early that it is wrong to hurt another person and to take or injure his property. The parent does not instill this principle of moral conduct in the child by such generalizations as "This is wrong," "You are naughty," "That is dishonest." Instead he develops within the child the ability to put himself in another's place. He helps the child to see that others have feelings as he does, and that by empathy he may judge the rightness or wrongness of his behavior. The child who has learned, in simple situations frequently encountered, to see the other side of his behavior, to imagine that he is on the receiving end of it, has grasped a principle that will help him all his life. His mother may speak to him in this way: "If you should take sister's toy, then she could take yours, and you would not be happy if she went off with *your* things."

This principle of respect for the person and property of another will be amplified, as the child's experience grows, to include respect for public property. In the years from eight to twelve, the child will require intensive training to understand the meaning of public property and his right treatment of it. Youngsters of this age often assume that public property belongs to no one or to everyone, and that it is of little consequence what use is made of it or what damage done to it. It is distinctly a parental responsibility that the child comprehend that public property is as much a matter of possession as private property. Children sometimes assume also that the vague corporation or governmental organization which makes property available for public use is so wealthy that injury to its possessions is a matter of easy repair or replacement.

Misconceptions such as these must be traced to their sources and their error explained clearly in terms that a child will understand and remember. An honest and responsible attitude toward public property should be substituted and its development encouraged.

A church director came upon a group of children who had broken a lamp in the church parlor while wrestling. She asked them, "What shall we do about this?" The tenor of the reply was, "The church can buy another." To offset the inaccuracy and dishonesty of this response she started a discussion among the children which led to asking the church treasurer to explain where church money came from and how it was spent. In the course of their talk with the treasurer the children began to see their responsibility, as members of church families, for the use of the money available to the church. Their new point of view prompted them to earn the money to pay for the damage.

If mistaken concepts of public property are allowed to go unchecked in growing children, experiences like the following will become even more frequent than they are today.

A new hospital was recently opened to public inspection before starting its service to the community. The civic-minded women who were acting as hostesses and guides soon had to double as policemen, for the visitors removed items of every description, including bulky blankets.

The wave of adult shoplifting which supermarkets are suffering is further dismal evidence of lack of honest morality. When faced by a tempting public display of goods, many of us show we have no firmly established principles to guide us.

The litter in our streets, the defacement of buildings, the mistreatment of our public facilities, from washrooms

to parks, the looting of public shrines for "souvenirs," are mute but telling evidence that the training in respect for public property has been lamentably disregarded.

Our kind of society depends upon mutual trust. The freedom with which we take out library books, use charge accounts, write checks, and order newspapers, milk and groceries to be left at our doors is evidence of our assumption that people are trustworthy. Any person who abuses this trust makes our living together in society more difficult, for by his breach of faith he undermines the confidence we must have in each other. Children need not be very old nor very experienced before they can understand the importance of living by the principle of respect for property, both private and public.

Consistency demands that we and our children extend our application of this moral principle to the *intangible* property of others. Self-respect and reputation are an individual's precious possessions. Thoughtless damage done to them is irreparable; intentional injury is unforgivable. Shakespeare's Iago is speaking truth when he says:

> *But he that filches from me my good name*
> *Robs me of that which not enriches him,*
> *And makes me poor indeed.*

The story is told of a gossip brought before a judge, accused of spreading false stories about her neighbors. She was sentenced to scatter a mass of feathers throughout the town and then retrieve every one. The impossibility of collecting them all made it vividly clear to her that wrongs of this nature cannot be set entirely right.

Testing the integrity of his words and actions and plans by putting himself in the place of those who will be affected by them will often deter a child from spreading derogatory rumors, either false or true, and from taking part in the

ridiculing or debasing of another person. Children should be continually encouraged to use this imaginative technique of pretending they are in others' shoes so that it may become an ingrained habit. Had the teenagers in the following true story, recorded years ago in the *Ladies' Home Journal,* been so trained, they would not have devised their callous trick.

The leaders of a high school junior class, in making preparations for the prom, suggested to the least attractive boy and girl that they date each other, telling them that they had been chosen to lead the grand march. Though surprised, both boy and girl were thrilled and happily made their plans. The girl, who could ill afford it, withdrew her savings to buy a dress that would do justice to the occasion. Just before the dance, she discovered the cruel ruse planned for her and her partner: though she and her partner would lead the long line of couples as the march began, at a given signal all the other couples would face about and march in the other direction. Humiliated, the girl left her home and school, and took a job in another city.

Probably those who planned and concurred in this indignity to their co-students were aghast at the consequences. They may even have been repentant, but the harm done was far-reaching and irrevocable.

Throughout the development of moral integrity the principle of respect for other persons and for what belongs to them, tangible or intangible, must be directed to new situations. With each application the principle evolves. It takes on new depth of meaning, new aspects, new usefulness. Unless there is continual training in thinking through new experiences by the light of the developing conscience, one can only "sort of tell" how one should behave, depending only upon the earliest childhood level

of morality. The result is confusion and insecurity and dismay, for simple, single-step answers will not fit complicated problems. A child who has not been helped to apply moral principles to new situations, to find moral corollaries to guide him in his dealing with these new situations, may find that his decisions are made for him by an aggressive and unscrupulous companion or group.

A teenager with active, expanding moral principles can face up to the problems sex presents. In the light of the well-grounded respect he has for himself as an individual and for others and their possessions, he can deal with the temptations that will certainly come his way. If he has been encouraged to think through his relationships with other people honestly, he can understand that it is morally wrong to exploit another person for the sake of sexual gratification. If he has learned to be thoughtful about making important decisions, if he has learned not to plunge or to drift into new experiences, he can see that the greatest dangers of premarital sexual relations do not lie in discovery or pregnancy, or in the fear of either. They lie in the selfish seeking of two people for superficial satisfactions without regard for the deeper meanings of marriage which should accompany them.

The harm done to a child born out of wedlock is apparent. The young unmarried mother's self-respect and reputation are also irretrievably damaged, for she and others know that she was not desired for the highest use of the reproductive act, but only for temporary gratification. Less obvious is the loss of self-respect in the young unmarried father, since he and others must judge him incapable of responsibility toward the mother and the child.

If the sex problems that young people must come to decisions upon are regarded as moral problems, having their

roots deep in personal relationships, the so-called "double standard" has no relevance.

In their early teens young people can be guided to look below the surface of convention to find the moral problems that have dictated the convention. In each situation parents need to be sure that children of any age exercise their own fresh, morally directed thought in arriving at the conviction they will hold, and are not merely parroting parental belief.

CONCERN

It is not enough to *know* what is right and what is wrong; one must *care,* must feel that it *matters* whether or not he does the right.

To accomplish this end, parents must continuously keep open and inviting the avenues of communication with their children. Today's young people face problems that in an earlier era either had not arisen or were outside the realm of youthful decision. No parent can foresee and plan for the exact times when a child will need companionship, discussion, understanding, or moral guidance. But he can keep himself unfailingly loving, interested, helpful and *available.*

The child must be so deeply sure of his parents' concern for him that he can depend upon it under any conditions. If he experiences this loving care for his total welfare, he will naturally come to express concern for the total welfare of others and to exhibit this concern in his conduct toward them. Just as a child cannot talk until he is talked to, or cannot love until he is loved, so he cannot care if he hurts others until he perceives that others care if they hurt him. Parents who further within a child his capacity to

care what effect his behavior has upon others further his moral education, for this warmly sensitive quality intensifies and vitalizes the convictions of his conscience.

In the record [1] one mother kept of the growth of her four sons, there are several incidents that illustrate the healthy moral concern parents hope for.

One day the family's plans for a picnic required a hurried trip to the grocery store for provisions. The mother asked the oldest boy to do this shopping for her, and suggested he take the wagon with which his small brother was playing. In a pettish display of temper at having to drop his own activity, he grabbed the wagon so suddenly that he knocked down his little brother and rushed off. He returned, still pouting, to find his brother still in tears, and his father and mother having a conference in the kitchen. It seemed, they told him, that a happy family picnic was out of the question when one member of the family didn't care whether he hurt another member or not. The best solution, they continued, was for the mother to stay home with the oldest boy while the father took the other children. In the silence that followed the two boys looked at each other. Then the younger one said, "But we wouldn't have a good time if we left him home," and the older one said, "I'm sorry I did it. Will you forgive me?" With the youngster's open-hearted "Yes" the plans for the family picnic could be resumed.

These children of their own accord took water to some street workers on a particularly hot day, and they initiated a project of carrying flowers to persons who were ill at home. In such ways the boys showed that they were moving out into a wider area of concern for others. They were able to expand the principle of caring if their behavior injured

[1] Vera Darr, *Children's Prayers, Recorded by Their Mother,* Pilgrim Press, Boston, 1928.

others, and to apply it to the larger concept of giving positive assistance to others whose condition they could improve or make more pleasant.

When the family moved into a new house, the children explored the views from every window. From one window they saw a house with windows barred. This new experience of seeing a jail was the subject of conversation at supper that evening. Two of the boys mentioned the people in the jail in their prayers that night. The younger one voiced his concern on his less mature level: "Dear God, make the people in jail want to be good people." The older boy, his insight deepened by the family discussion, prayed, "Dear God, help the people who take care of the people in the jail to treat them so that they will want to be good when they get out."

These boys were learning to care honestly for others.

Parents can do much to sharpen the awareness of children to the conditions of others. They can arrange for contact with individuals whose concern for other people governs the way in which they use their free time. They can make sure that children have the opportunities to know about people who have dedicated themselves to the service of others, who have sacrificed much, even their lives, to prevent or help or cure damage caused by ignorance or the inequities of society. Information about people who care is found in newspapers, magazines, movies, lectures and, most graphically, in biographies. Children's lives should abound in the knowledge of such people, their simple acts of imaginative kindliness and their lifetime commitments. Parents can keep alert to the often unnoticed solicitude for others shown by friends and acquaintances, and can call their children's attention to these examples of concern for others that are all around them, if their eyes are trained to see. Education in morality progresses as children come

to see that realistic living is based quite as much upon caring for others, upon the idealism of service without the hope of glory, as it is upon the lower level of getting as much for oneself as possible.

Concern is developed to its highest level when the individual cares about what God cares about. The child's idea of God evolves from his experience within his family. He is best grounded in spiritual and moral learning if he conceives of God as a combination of love, goodness, justice and wisdom. He should know that God is beyond his human grasp in form and greatness, but he can understand that God has such concern for humanity that He makes possible greatness for man too. God gives man the capacity to develop to his very best, if man will discover God's laws and live his life by them. No one comprehends how wonderful that very best can be, though the lives of some greatly good people through the ages give us an idea. The more man cares about God's purposes for him, and understands them, and acts in accordance with them, the nearer he comes to greatness and joy.

Children today suffer from an insufficiency of contacts with adults of elevated spiritual growth. The age-segregation which is so detrimental to the full development of individuality also robs a child of the opportunities he should have of intimate companionship and fellowship with grown-ups. In such association he can find that thinking seriously about the direction of one's life does not mean merely planning a career, but planning what sort of person one should want to be.

Two experiences in my own childhood, the first a long-continuing one, developed a sense of the reality of God within me.

Family worship in our home was of the old-fashioned kind. Father read each day from the Bible and led in prayer

while we knelt by our chairs. He expressed in his prayers the concerns of his own spirit but he put them into words that we children could understand. In our family there were many changes of homes and many physical illnesses and financial crises. We grew up knowing that each of these was brought to God in sure confidence that God would give Father an understanding of the best way to deal with each, and would direct and guide us all toward the best possible outcome for us. We did not assume, however, that God would make life easy for us. We knew there would be suffering, and we expected to make sacrifices; but God was in our living, and that realization made all the difference between security and moral concern and insecurity and moral indifference.

At one Sunday evening service in our little church, the minister requested all who wished to rededicate themselves to Christian living to come to the altar for prayer. To my childish surprise, Mrs. Monroe, who taught the Women's Bible Class, went forward with others to the altar. At the close of this part of the service, Mrs. Monroe and another woman who had also gone forward turned and put their arms around each other and wept. Later I asked my mother why Mrs. Monroe and the other woman had cried. My mother answered, "They have been angry with each other for a long time and haven't spoken to each other." This experience made a tremendous impression on me. I thought much about it and realized that Mrs. Monroe was a conscientious Christian woman. She could not feel that she was leading a Christian life if there was anger or resentment between her and another person. It was one of God's moral requirements that this be cleared up if she was to be in harmony with Him. She had done wrong; she was sorry; she must make things right.

If a child genuinely cares that he has injured another,

or is concerned because an action has been out of line with his own best development, he repents, sees the need for asking forgiveness, and makes resolutions for increased solicitude in the future. When a child patently does not feel remorse for his wrongdoing, either lack of training or conflicts within him or his environment are blocking his ability to care.

In a family of three children the middle child felt less loved and appreciated than the responsible older one or the petted baby. Her unappeased hunger for acceptance led to anxiety and hostility. Strained and insecure, she could not attempt the empathic approach when she injured another person. She was unable to put herself in another's place while she was so concerned about her own status. She needed to be released from this tension before she could care what happened to anyone else.

Concern for others may be inhibited by overindulgence. The child whose every whim is satisfied by his family, in spite of the needs, desires and rights of others, rarely grows beyond the egocentricity of the baby. Other people can never assume, in his mind, an importance equal to his. The indulgence, the spoiling, so restrict his moral development that he is powerless to project himself into the consciousness of another person. By the time he reaches adulthood he is thoroughly selfish and devoid of that capacity for sympathetic identification which is basic in the make-up of the morally effective individual.

Early in the lives of their children parents become aware of the fact that too many possessions and gifts do not constitute kindness. The youngster who has too many playthings is usually careless of them all. His attitude toward their disappearance or destruction is, "We can get another." Thoughtful parents correct this casual "I don't care" response by stating firmly (and sticking to what they

say), "No, that is not so. We are both sorry that this has happened, but we cannot get another, for the money we had for this was spent when we bought it. Now we must do without one."

A child's gratitude for a gift or a pleasure, his appreciation of the thought of another for him, his fun and profit from the present he has received, are all enhanced if parents institute a wise rationing program. Christmas presents, for example, can make a long winter happy for a young child if, after the first excited and delighted confusion, some of them are quietly put away for his later enjoyment. He needs to learn to care enough, even about his own possessions, to feel sincerely sorry when he mistreats them.

The moral training of the child in this area of concern for his own behavior teaches him that it is right to feel sincerely sorry for one's misconduct. Early studies in psychiatry led to a concept of guilt that gave us the term "guilt complex," a phrase more glib than descriptive, and thoroughly misunderstood. What the psychiatrists had observed were the dangers inherent in that devastating state of consciousness in which a person applies a sense of inacceptability and unworthiness to his total personality. The concept became distorted as it percolated down into the field of child training, and a cartoon of some years ago hardly exaggerated the ridiculous apprehensions of many parents and teachers. The picture shows a mother at the side of her kindergarten son, who has obviously knocked another child out cold on the ground. The mother is looking up at the teacher and saying, "But we mustn't make him feel guilty!"

Today psychologists affirm that it is proper and even essential for everyone, child or adult, to realize that when he has done wrong he should feel guilty. They suggest that we take toward criminals the attitude sensible parents take

toward their children: "We accept you; we shall try to understand and sympathize with the situation you are in; but we cannot allow this kind of behavior. You must set it right if you are to live in our society." A realization that misbehavior cannot be tolerated is the first step a child takes in learning to behave more acceptably.

To feel guilty is to feel uncomfortable, uneasy, out of favor. To admit that one is wrong seems to involve a loss of self-respect. The desire to defend oneself against judgment, to save face, to appear to be at least partially justified, is very strong. The result is frequently a rationalization of one's behavior.

When a group of children were reproved for damaging property, their resistance to feeling guilty was expressed in their excuse, "Oh, we were just goofing off." Their attempt to win an indulgent smile with this winsome phrase was in truth an attempt to minimize their offense.

This sort of response is a short-term cure of the uneasiness of guilt. The individual grows morally only when he faces up to his wrongdoing. Children can recognize that we all occasionally do wrong things, that we are stronger people when we admit to them and feel sorry that we did them, when we do all that we can to rectify them. The child who understands that, in spite of his misdeed, he is still loved and respected and his motives in general are not impugned, is secure enough to deal positively with his misconduct and its results.

Parents do sometimes make the great error of applying judgment to the total child when it should be directed only toward his specific misbehavior.

A mother put her little son out to run in the yard, warning him that he must not go near the tub of water she had been using there. She did not supply him with any toys, and the water being the only interesting thing in his im-

mediate environment, he was soon thoroughly wet and dirty. She punished him severely, saying over and over, "You're a bad, bad boy!" Perhaps she was overtired, perhaps she was distraught, perhaps she had a great many other things to do than clean up a muddy little boy, but her response to his disobedience was inexcusable. If her approach to his misbehavior consistently followed this pattern, she was sowing the seeds of a genuine guilt complex in the child.

Being truly sorry for doing wrong should result in the desire to make amends. The child's earliest experiences in learning moral values must include the reparation he makes for the injury he does. Explanation and practice must impress upon him the necessity to repair or replace what he has damaged. Like the woman trying to pick up all the feathers, he will soon discover that some of his wrongs he cannot set wholly right, and that he can only repent, ask forgiveness and do some sober thinking about adopting a more acceptable form of behavior in future similar situations.

A ten-year-old boy in a temper tantrum threw a bottle of ink at his twelve-year-old sister. As the ink splashed over her new dress, he was immediately sorry and ashamed at his fury, and cried, "Oh, I'm sorry! I'll take my allowance money and have it all cleaned." His mother helped him to see that even though he did pay for the cleaning, as she would expect him to, the dress would never have quite the same freshness and beauty for his sister that it had before.

EMOTIONAL CONTROL

The boy in the above example knew that he had done wrong, cared that he had done wrong, and made what

amends he could for his action. His problem did not lie immediately in the areas of conscience or concern or reparation, but in the emotional, antisocial fury that precipitated his misconduct, and in his lack of training in the control of the elemental urges in his nature. The difficulties of guiding a child toward moral maturity are intensified if he gives evidence of sustained or unusual emotional disturbance. Just as parents try to find the reason for the warning symptom of abnormal temperature in a child, so they must look for the cause behind the warning symptom of uncontrolled emotional behavior. Tantrums, strong resentments, overaggression, hostility, violence—these must never be disregarded, for they are indications that the child is in emotional difficulty requiring attention. If such emotional stresses are not relieved, they will inhibit his moral growth. They lead to a pattern of behavior in which the intellectual appreciation of right action is overwhelmed by the emotional urge of the moment.

A child cannot be expected to identify and eliminate the source of his emotional disturbance. He may very probably not even recognize that he is troubled. His parents must initiate the search for the unfavorable factors in his environment or training which cause his distressing behavior. Very often the parents themselves may be involved. Where the source cannot be identified, the help of a counselor should be sought to get to the root of the situation and to learn how to deal with it.

Of course temper tantrums are fairly common in children from one to three years, for they do not understand time nor the various reasons why they cannot have what they want at the moment. Tomorrow is as far away as the moon. With such, the four-step response described in the preceding chapter is recommended. This, with a caress, will make bearable the waiting or the denial.

Identical behavior in different children may result from a different cause in each case, or a cause common to several children may produce totally different behavior.

A study of three boys who showed extremely aggressive and hostile tendencies revealed dissimilar causes, although their behavior was extraordinarily alike in detail. One boy's relationship to his parents lacked warmth and understanding; he was lonely and insecure. The second boy's mother was extremely affectionate, but was driven by a need for perfection; the inordinately high standards she set for herself and her children handicapped her son. The third boy was reacting to the attitude of aggressive superiority maintained by his sister.

To complicate diagnosis further, any of these causes might have resulted not in aggression toward others but in turning it upon themselves, resulting in physical manifestations of disturbance such as stammering, muscular tics, bed-wetting or illness. It is worth repeating: the assistance of a counselor should be sought by parents if they are in any doubt of their own ability to interpret and correct a child's responses.

One mother talked with a counselor briefly about the temper tantrums her very young child was exhibiting, and asked what she should do about them. The answer was, "Don't do anything until you have watched him carefully for two weeks." By the end of the period the mother felt that she knew the reason: the little one's sister bossed him continually. Each day he took as much of her treatment as he could stand and then blew up. The mother followed a double course of action: helping the older child to feel more assured of her personal importance to the family and making available ways in which she could express her strong individuality better than in officiousness toward her brother; finding more constructive outlets for the little boy

to employ in letting off steam, substituting energetic play activities for the biting, throwing and screaming to which he usually resorted.

When parents, alone or with the counselor's help, make a sincere effort to understand the total situation of a troubled child, and make an equally genuine attempt to clarify and improve it, the betterment in the child's response is heartening. But they must be ready to give the attention, study, imagination and determination that the moral education of their children demands of them. For those who do, there are countless immediate satisfactions, and there is the continuing reward of knowing that they are doing everything they can to advance the next generation along the road to integrity.

If a child is sufficiently advanced in reasoning ability, he can often deal directly with his problem, once he has been helped to understand its components and to appreciate the seriousness of it. A boy of nine, who had stolen five dollars from his father's pocket, was taken to a counselor by his horrified parents. As he told the story of his theft, the boy realized the reasons behind the stealing. He had tried every method he knew to become an accepted member of his school group, but being overweight and consequently inept at sports, he was rejected as a companion. With the money he took, he treated the entire group at the drugstore, was accounted a very good and generous fellow and was admitted to a club the other boys had formed. As he talked to the counselor, the youngster understood that what he was striving for—a happy relationship with his peers—was an entirely worthy end, but that the means he had used were wrong. If his parents had been more sensitive to his struggle and distress, more aware of his need for talking out his problem, and more understanding and re-

sourceful, solutions to the situation could have been found and a valuable parent-child relationship cultivated.

This example of a boy's use of faulty means to achieve permissible ends points up the moral responsibility of parents to clarify this ethic for their children. They should first make sure that their own actions are in accord with the principle that morally wrong means are never justifiable, though the intentions be admirable and the goals praiseworthy. Children need the lesson that control of the desire for a worth-while condition or event or object must be exerted until morally acceptable means can be found to make it theirs. That lesson is best taught by one whose explanation is buttressed by personal integrity on this score. The tendency of children to consider the ends more important than the means is unfortunately strengthened when they hear from an adult such a remark as this: "I have to win this election no matter what I do. I can really do a good job if I get in!"

In this area of emotional control there is prevalent today a dangerous, false assumption that strong compulsions cannot be withstood. The comments made to police and social workers by young delinquents and criminals often begin, "I had an irresistible urge to . . . ," or "I couldn't help . . . ," or "just felt I had to. . . ." The frightening realization is that these young people believe that the strength of the wish to do wrong excuses them, that society cannot blame them because "it was bigger than I am."

Here is a further instance of a distorted psychological concept. Psychiatrists speak of irresistible urges, but no compulsion is overwhelming if it is dealt with at its inception or in the early stages of its development. It may begin in frustrations and resentments and hostilities. These

emotional conditions must be understood and constructively handled and healed. It is the moral responsibility of an individual to counteract an antisocial compulsion with an acceptable substitute. Parents can help their children to perceive that resentments and grudges hurt them far more than the person toward whom they direct their antagonism. In the last analysis, however, whether the urge is to use a sharp tongue in a fit of temper or a sharp knife in a violent crime, the laws of human relationships are violated. Young people should be taught to respect and conform to these moral laws as they are taught to respect and observe the laws of the physical universe. We do not knowingly touch a high-voltage wire or jump into deep water if we cannot swim, nor should we wittingly imperil ourselves by disobedience to moral principles. Infraction of either set of laws brings serious consequences to us, whether or not we are punished by society.

The moral education of children is imperfect if they are not trained in the technique of sublimating their emotional urges toward antisocial conduct. They will need supervision and direction at first, but with encouragement and praise for their successes they will attain self-control through self-discipline.

The four-step procedure suggested in the discussion on the development of a socialized individual can be used, with very slight modifications, when dealing with simple evidences of lack of emotional control. The understanding parent may say to the child, "I love you very much, and I understand how you feel, but I cannot let you act like this. Let's find out what you *can* do when you feel this way."

An effective outlet for unsocial feelings in a child is physical activity. In Dorothy Canfield Fisher's novel, *The Homemaker,* the father of four-year-old Steven took steps to prevent a temper tantrum from exploding in his small

son with the suggestion of a fascinating, energetic counter-activity: "Run and get the dishpan. Now put soapflakes and some water in the dishpan. Now take the eggbeater and beat very hard until you have a lovely froth over the whole pan."

An older child might be steered toward practice with his basketball equipment out in the play area.

A psychologist employed by a corporation discovered that fist fights frequently developed among the workers. He gave the men a slogan which indicated that they must find other more acceptable ways of working off their contentions: "Get angry if you want to, but keep your hands in your pockets."

The patient of a psychiatrist said, "Every day when I leave my office I am simply furious at my employer. I hate and resent him so that I am tense and stirred up. I know I am on the way to getting ulcers." The psychiatrist replied, "I understand you like to bowl. My prescription for you is to stop each day on the way home from the office and bowl. Each time you roll the ball toward the pins, say to yourself, 'That's for you, Smith!' "

There are numerous ways of dealing with the emotions that arise in us, as long as it is remembered that the outlet chosen should not be harmful to us or to others. The child who is old enough to express himself and recognize that he is in the grip of a powerful disturbance can be guided to see that he must not form a habit of violent emotional behavior, nor conclude that he has no other outlet for his urge to hurt others. The solution in one situation may be avoidance of a person who brings out his antagonism. In another case he may find that the adoption of a positively friendly attitude will reduce his tendency to be hurt and upset by someone else.

In some homes communication between parents and

child is completely severed on everything that really matters. This is particularly true when one parent is dominant and unyielding, and the other feels it necessary to "go along." In other homes neither parent is capable of recognizing or talking out a difficulty. Fathers and mothers who are too busy or who feel incapable do well when they ask a relative loved by the child, or a teacher or counselor, to provide the child with an opportunity to talk out any uncomfortable feeling he may be harboring. Sympathetic listening is sometimes all that is needed, a simple form of "nondirective counseling" that helps the child work out for himself what he can do to prevent or reduce emotional disturbance. The high school girl, a leader in church and school activities, who stole a car and killed a man in an accident is a tragic example of one who needed help badly and didn't get it. Her mother said, "I guess I was too strict. The neighbors praised me because she was so good." The busy father had not noticed any signs of frustration. Needless to say, communication among these three was nonoperative. Yet such children can be helped. Cessation of communication with a child should be viewed by parents as a warning signal.

In some cases of hurts caused one child by another, as the problem is studied from all angles it will appear that the seemingly innocent or injured one evidenced irritating attitudes or behavior that at some point became unbearable and caused aggressive action. Betty, a sixth-grader, was heartbroken because her friend Maud had been disloyal. Maud had repeated to their classmates confidential remarks made by Betty, distorting them just enough to cause the girls to drop Betty as a friend. As Betty talked the situation over, she understood that her own shortcomings were responsible for Maud's wish to strike back at her. Betty did say things at times that expressed a strong

sense of superiority, and she realized that in the future she would have to be more thoughtful of the feelings and reactions of others.

A child's determined effort to deal constructively with his antisocial emotional responses and urges should be praised by his parents, other members of his family and all who are interested in his growth and welfare. They should be particularly sensitive to every indication that he is trying to strengthen his control of himself, and should remember that he will become discouraged unless his progress is noted and appreciated. Gaining emotional mastery over oneself is a difficult process at any age level. It calls for comprehension, resolution and courage. Such qualities should be commended even if the improvement in behavior is slow or erratic.

COURAGE TO CHOOSE THE RIGHT

Lessons in the understanding and guidance of emotional urges are an integral part of moral education, but they are not studied in a vacuum. Conviction, concern for the best in oneself and the best in others, and control of the thoughtless, violent, antisocial urges are intricately interwoven with the courage to choose the right and to stand by one's choice.

The young individual is not born with the courage to do the right thing—he learns it. He cannot be expected to hold himself to morally right behavior until he has been firmly held to such behavior.[2] He needs much observation of and experience in the consequences of right or wrong action, much guidance in thinking about these consequences, both short-term and long-term, and many opportunities to see the spiritual rewards that follow right action.

Discussion of the courage to choose the right therefore

[2] Firmness *by itself* will not teach the child anything but resentment.

raises the question of what kind of discipline leads to the achievement of self-discipline. John Dewey, who is often blamed for the self-indulgent children of today, saw quite clearly that early superimposed firmness in disciplinary action was a prerequisite to later self-discipline.

All discipline of children should be of a type that leads logically to self-discipline. For that reason, a child's wrongdoing should be accompanied by objective discussion that helps him to see what was wrong and why. It should be followed by a penalty as closely related as possible to the expected consequence of the act. Although the words "punishment" and "penalty" are derived from the same source, "penalty" more often implies a retributively just, foreseeable consequence of wrong action. This concept is an effective one to use in the discipline of children, for it reduces the anger and resentment which follow incompatible or unreasonable punishments.

The parents of a boy who had broken a street light while engaged in an irresponsible stone-throwing competition with his friends accompanied him to the city authorities to arrange for the boy to pay for the damage. The city official would not accept the money because he had no appropriate fund in which to put it. The parents persisted until a way was found for the boy to assist a city employee, and thereby to repay by means of some real service.

Harold, aged six, never came home from school promptly, though his mother continually insisted that he do so. She purposely planned for the family to start on an evening picnic at five o'clock, telling Harold that he must come directly home from school in time to get ready. When the father appeared just before five, Harold was not yet home. Father quietly looked through the neighborhood and saw Harold playing in a tree with some of his friends. When Harold did appear just as the family was starting out,

he was tired and dirty. His mother told him that he could not go. "If you had been here earlier, in time to clean up, we could have taken you, but it will be dark so soon that we cannot wait for you now. Mary will stay and give you supper, clean you up and put you to bed."

Harold was, of course, very much upset and sorry, but he could not resent the action of his parents because it represented the natural consequence of his own lateness. The mother did not excuse him by saying, "Perhaps next time you will remember," and take him along as he was; but soon afterward she planned another picnic and gave Harold a chance to redeem himself. He did. He learned quickly when he knew that he could not avoid the consequences.

Parents in the present day have tremendous difficulty in giving their children the desire to do right for the sake of right itself, to be honest for the sake of truth itself, to be actively friendly and kind for the sake of loving-kindness itself. And yet, the intrinsic merit of goodness does exist. When individuals or communities adopt ways of life consistent with the principle of doing good to others, improvement in their human relationships results. Such anthropological studies as Margaret Mead's among the Arapesh people make clear that a group which had worked out a pattern of living based upon co-operation developed in its members a high degree of security and contentment. Another tribe whose pattern of living was based on mutual suspicion and resentment among its members experienced antagonism, disunity and insecurity. The truth of moral law is supported not only by the Bible and other great religious writings, but by the evidence of such modern investigations. Whether or not the groups studied professed any particular religion, the moral laws they discovered and put to use operated to produce a healthy and happy society.

Parents must call on their resources of insight, knowledge and experience to impress on their children this conception of the objective as well as the subjective nature of morality. In this concept Psalm I, with its simple, beautiful phrases and its powerful morality, should be known by children. They can understand and benefit by the clear comparison between the person who "meditates on the law of the Lord," making his life as good as he can, and the person who does not care about this law, frittering away his life in behavior that is neither helpful nor memorable.

The desire to do right can be developed in the young child if he learns that life is good for him when he can trust others, and good for others when they can trust him. This principle can be applied to all behavior a child exhibits and all the behavior displayed by others.

A young aunt agreed to stay with her nieces and nephews while their parents took a holiday. She found the children, who ranged from eight to twelve years in age, completely disregarded the promises they made. She was disturbed by this lack of integrity in them, recognizing the dangers that lay in their untrustworthiness. Soon after she came, the children asked her to take them to the circus on the day it was to come to their town and she agreed. A few days later a friend whom she had not seen in ten years wrote that she would be passing through on her way to sailing abroad and hoped to see her for a few hours. The aunt was delighted at this chance to have even a few hours with her friend, but the time conflicted with the time of the circus. Without thinking, the aunt said to the children, "I am so sorry. I cannot take you to the circus after all, because a friend of mine whom I haven't seen for years and years is going to be here just at that time." The children were horrified that she was not going to keep her promise to them; the aunt was distressed and torn between her promise and her de-

sires. For several days she was in a condition of misery and indecision. It seemed impossible to give up these hours with her friend and yet the children were worried and unhappy and she felt a responsibility to them. Finally she decided that this was an extremely important occasion in the lives of the children, and that the situation which had arisen gave especial weight to the keeping of her promise to them. She replied to her friend that she could see her for just a greeting, and explained to the children that she was keeping her promise to them and giving up this unusual and unexpected opportunity of seeing her friend because she wanted them to learn how serious a promise is. The children remembered this experience, learning from it the valuable lesson their aunt had hoped they would. They learned also a lesson in caring, for they were able to understand to some degree the sacrifice she made for them.

The desire to do right is not instilled in children by the form of bribery some parents attempt when they say, "If you tell me the truth, I will never punish you for what you did." This attitude creates a serious confusing situation in the child's mind. Honesty must be practiced for its own sake, not because it carries built-in, immediate rewards which contradict the consequences of wrongdoing.

A mother who found the entire contents of the tube of toothpaste all over the bathtub said to her four children, each of whom had disclaimed responsibility, "If you tell me the truth, I will give you a reward." The oldest boy confessed, and she gave him the reward. Two days later she found the youngest repeating the offense, and discovered that he had also been the first offender!

Courage to do the right thing is especially difficult to attain in areas where society has rationalized the easy, thoughtless, irresponsible, wrong responses to the point where such responses are expected. They are regarded as

"normal" rather than the considered, morally right actions. The layman's interpretations of the results of psychological research on guilt feelings and strong, antisocial emotional urges are examples of fuzzy thinking that we have already discussed. The moral education of children toward personal integrity has been influenced by the faulty logic applied to other professional studies, such as the Kinsey Reports. The fact that a large percentage of people do a specific thing is construed to mean that the act is natural; if the act is natural, it is therefore normal; the final decision that if it is normal it is therefore right seems a valid assumption upon which to base one's own action. Some of the confusion in this progression of ideas results from an indiscriminate use of "normal" for "norm." In statistics "norm" is used in speaking of the *average;* in other areas it is used to define the *standard.* Our more common word "normal" has taken on the concept of both average and standard, with overtones of morality. Parents who do not study sociological reports with care will impose upon their children erroneous concepts of the moral bases of action.

In situations where the child (or parent) must decide upon the right course of action, he must not fall back upon society's interpretations. He must test his behavior in the light of underlying ethical principles, and pursue it however much it conflicts with "accepted" behavior. It thus becomes imperative that a strong sense of individuality be developed which will promote the ability to resist the temptation to conform.

Such a tenacious sense of self was found in the boy who made a friend of a refugee who was rejected by the other boys in school because of his extreme oddity. He was difficult to get along with, and the other boys felt that no one could expect them to make the necessary adjustments to his personality and customs. It was not easy for the

youngster to maintain his friendship with the refugee while continuing his good terms with his regular associates. His problem became so acute that even his mother said to him, "Perhaps it is more important for you to keep your former friends than to befriend this new boy." Her son replied, "But that would not be Christian. I am sure it will work out if I keep on." And eventually it did.

Or consider Janet, who was a popular girl in her eighth grade. Her friends often met in her recreation room for gay and happy parties, boys and girls enjoying themselves in wholesome activities. When a new girl came to town, she gave parties of far more sophistication than Janet's. They were slackly supervised and consisted of questionable games and daringly different activity. Janet felt the parties to be improper, but her friends found them exciting. She dropped out of things, lonely and unhappy. After several months it was suggested that she plan some parties of the sort she still enjoyed and her friends had formerly enjoyed, and that she invite these friends. If she found them uninterested, she was to invite others. Janet followed the suggestion and discovered that her friends were pleased to revert to the old order of fun, many of them uncomfortable in the kind of social life in which they had become involved.

Ruth, an older girl, decided not to smoke when her friends, one by one, took it up. Ruth's parents had not forbidden her to smoke, although they hoped that she would not. The other girls taunted Ruth with wishing to appear different and superior in a matter where "everybody" accepted smoking as expected and normal in people their age. Ruth continued to be friendly, assuring them gaily that she was perfectly unrepressed and happy, not trying to put herself on a pedestal but simply being herself. Ultimately they stopped their uncomfortable teasing remarks and ac-

cepted the position she had taken. Several of them, in whom the habit soon became firmly established, said to her. "If you don't really care about smoking, don't start it."

If Ruth had expressed doubts or felt a temptation to weaken, her parents might have said to her, "If you stand for your convictions you are helping several others who would like to hold to theirs, too, but haven't the courage. Your stand will make it easy for them to follow your way."

Doing what one knows is right proves uneasy work at times. A youth who is insecure in his sense of himself is rarely able to assume this kind of leadership. For him a better course is to seek out two or three others who agree upon a particular pattern of conduct (without setting themselves up in prideful superiority), or to follow an established leader of the dissenting minority who has no uncertainty about his decision. The child who is learning to cultivate his moral courage may have to bear physical mistreatment, slights, taunts, misunderstanding, ostracism. Not to let him know this does him a disservice. He needs to learn all he can about historical persons who refused to compromise with their conviction of being morally in the right, no matter what kind or degree of suffering their societies inflicted on them. "So great a cloud of witnesses" can strengthen him when his time comes to stand, seemingly alone, for the right! As they were sustained by their vision of universal, permanent values and inspirited by their consciousness of spiritual reward, so can he be in his time and place.

A popular assumption that is only just beginning to be questioned is that all moral people are dull, timid, ignorant of the world's advances, emotionally repressed, limited in experience. A comment praising a moral action or religious concept has often been prefaced by, "I don't want to be goody-goody, but . . ." A boy recovering from a

serious operation said apologetically to his friends, "I don't want to be known as a good person, but I have to admit that during the worst of this I felt as if Someone was standing by me, pulling me through."

Is goodness tiresome, gloomy, stupid and unrealistic, stodgy and unexciting? In actuality every person who has based his life upon moral principles, from Jesus to Albert Schweitzer, has proved far more strong, courageous, adventurous and joyful than the ones who elected to live by immorality or expediency.

Recently a college professor said to his class, "Of course, we don't have heroes any more. That was a childish notion." When the professor was very young, a hero was assumed to be entirely good. Then came the period of debunking, in which emphasis was given to "feet of clay." One by one national, historical idols fell. The reaction against heroes and hero-worship swept through society, and the professor, along with many others, adopted the cynical conclusion that no matter how good a person appeared on the surface, a thorough, unbiased study would reveal him rotten at the core.

A more sensible concept of a hero is now making headway and should be promoted among our children: an understanding of the way in which one unusual human being can be an inspiration to others. Though he has faults and makes even serious mistakes, he rises to a high level of achievement in some service to humanity, in which he overcomes his weaknesses. The expression of his individuality and staunch moral commitment, perhaps in only a portion of his life experience, has value for us as we determine our own purposes in our own lives. If the heroic aspect of his existence does not stir us to admiration and emulation, we lack honest realism, which makes room for the goodness in human nature as well as the evil.

Personal courage to stand for the right is dependent upon a well-developed sense of self-respect and individual value. Unless a child is sure that he is important to himself, to society and to God, he cannot appreciate the importance of standing up and being counted among those who believe in and act upon right principles. He can be reassured as he reads about great individuals who were inwardly certain that their personalities and conduct had significance, whose impact on society proved they were right to believe in themselves. He can be convinced by his own respect for some person close to him whose strong personality and good conduct make an impression on him. He can be abetted by his parents who encourage him to realize that every human individual has an obligation to develop the personal power that is uniquely his, and to use it in the best ways he can discover.

CONDEMNING OTHERS' BEHAVIOR

While a child is growing in the strength to choose right behavior for himself, he can hardly be blind to the wrongdoing of those about him. He cannot help but wonder if he has some responsibility for their behavior as well as his own.

If his parents have consistently shown *him* affection and understanding whenever he has done wrong, while condemning his wrong *action,* he can see the combination of tolerance and judgment that he should use in his condemnations. He will express tolerance in patient, sincere understanding and steady friendliness toward those who do wrong; he will show his judgment by resolutely censuring their specific misdoings. In this way an individual forwards the moral growth of others and discharges his

human obligation to have a care that they develop to their highest potential.

If Jim says something of this sort to his parents about a companion, they may be sure that he understands the value of reproof: "Tommy is really a great guy, but I wish he wouldn't get sore so often when he doesn't win. I keep telling him the same person can't win all the time. He knows I think he's okay, so I can say it to him."

If Jim says, "Tommy's a dope. He always has to win everything. We don't want a sorehead in our gang," he has not come very far in understanding the constructive aspect of condemnation.

The moral irresponsibility of many people is evidenced in the remark so commonly heard: "I am tolerant; I never judge." The words of Jesus, "Judge not that ye be not judged," may even be cited as authority for this attitude. If these people would give close attention to all of Jesus' words and acts, they would understand that His precept was a warning against human pre-emption of the divine right of *total* judgment, not a sanction of their indifference toward moral wrongdoing. He Himself spared no words in pointing out the sins of the Pharisees. We must accept our human responsibility to judge human behavior or we shall have a morally chaotic society. We must exercise our responsibility by comprehending the nature and effect of a wrong act, and by caring enough about the wrongdoer and those he has injured to insist upon and work for his rehabilitation.

So Betsy, of whom we spoke in the preceding chapter, declined her sorority invitation, stating firmly her conviction that it was wrong to reject people because of their race or religion, while leaving the way open for continued friendship with individual sorority members. Her decision,

openly announced and explained, to refuse her allegiance to a group on moral grounds would be provocative and influential. She was doing what she could to make others see the injustice she saw.

So college students who honestly uphold the honor system report a student for violation of it, believing that their judgment will help him see the importance of the school's honor and of personal integrity, and will lead him to wish to join them in this promotion of integrity as he joins them in other college experiences.

The irresponsible attitude was exemplified by an executive council of young people representing a church high school group. The counselor in charge of the group hoped that some council member would raise the question of the annoying mischief and damage done by two or three group members, discuss it in council, and take a moral stand on the wrongness of such actions. No mention of it was ever made. The council members, who could not help being aware of the situation, obviously had a stronger conviction that they must please than that they must stand for right behavior.

The situation in which this group found itself is similar to many that children meet. Reporting on one's friends is a serious matter, which deserves careful study of the facts in each case where it appears to be necessary. Adults as well as children struggle with confusion and indecision when condemnation entails reporting to authorities. Many times it will be possible for parents to share with their children their thinking on this question. Together they can weigh the wrongdoing of a neighbor, perhaps, testing whether what he does will have serious consequences if he is not checked by the authorities. Children need practice in such evaluation, so that they can distinguish between mere tattling and the kind of reporting that is a civic or moral duty,

a personal obligation to promote the welfare of individuals or the community. Contact with adults who have concern for society and who work against social evils gives children a view of the kind of condemnation that will eventually be expected of them, and a conception of the moral purpose that must grow within them. They will understand that a conscience is a guide only if it is well-trained, honest and mature. They will see through the specious reasoning in the relative concept of morals: "If I feel this act is right, it is right for me; if you feel it is wrong, it is wrong for you." They will perceive that this teenage cliché bases action upon personal conscience or intentions alone, whereas the real test lies deeper, in a consideration of the physical and moral consequences to all involved.

As the child develops interest in and concern for his neighborhood and the community, his nation and the world, he notices how adults condemn actions in these wider spheres. If the adults he knows have a positive, mature approach, he will see that their censure is based on convictions of right and wrong, tempered by an understanding tolerance of humanity, and that it is directed against an action itself, not against the individual or group initiating the action.

Older children of today experience a confusion diametrically opposed to that which faced young people forty years ago. In 1915, when Dr. Harry Emerson Fosdick was leading a summer conference of college students, the great question was, "How can we have tolerance when we must be true to our convictions?" Today it is, "How can we have convictions when we must be tolerant?"

This is no "bull-session" philosophizing; this is real. Teenagers are now under such strong pressures to conform that they need an extra amount of help to conquer their compulsion to gloss over the wrongdoing of others. Their

intense preoccupation with their group status is evidence of their personal insecurity. Parents and counselors must lead them to understand that by speaking clearly in denunciation of wrong behavior, while maintaining a friendly attitude toward the wrongdoer, they are bearing their share of the burden inherent in sustaining a dependable social order. A more dependable personal security may then result.

The wrongs done by others take on an intimate poignancy when we are the victims. Parents must often comfort an indignantly woeful child who has done wrong, admitted it, and suffered the penalty, while others equally guilty evaded the consequences of their action. At a time like this parents can point out that all through life he will know and hear of people who do wrong and avoid the penalty. They can tell him that such people have a weak or undeveloped knowledge of how to face up to consequences, and that he should be sorry for them and do what he can to help them grow up morally. He should be praised for being strong where they were feeble, and should be confidently assured that knowing inside yourself that you have done the right thing makes a tremendous difference in the long run. He can be strengthened by knowledge of the many martyrs to the Christian cause from Jesus down to modern missionaries among the Aucas in Ecuador who accepted death rather than renounce the truths they knew.

Dealing constructively with wrong done to oneself is well exemplified by the way in which a housemother at an orphanage helped her young charges.

The children's excessively noisy exuberance at lunch one day so annoyed the superintendent that he lost his patience and announced, "There will be no play outdoors this afternoon." It was a Saturday afternoon in winter, the one time during the week when the children could play

outdoors in full daylight, for on other afternoons it was dusk before the organized programs were over. The children were furious at the harsh and unjust punishment, and went to their rooms after lunch in sullen resentment. The housemother, who was in charge of a division of young boys, called her group to her and said, "Let's all sit down in a circle and talk this over." During the discussion the children admitted that they had been noisier than the rules allowed, but they continued to feel that the punishment was far heavier than their behavior warranted. The housemother said, "You are going to find many times in your lives that people do things to you and others that seem to you unfair. You will have to look at each situation and see what you can do about it. Now, as to this situation, do you think there is any way we can change it? Can we go to Mr. Smith, apologize, and ask him to change the penalty?" The children, knowing Mr. Smith, agreed that this was impossible. Then she said, "Since we cannot change it, what can we do about the situation we have? Can each of you find a way in which you can have a happy, valuable afternoon indoors? When you have decided what you will do, tell me, and I will dismiss you from this conference." One by one the boys made up their minds and went off to work on a hobby or to read.

The housemother had given them a constructive approach toward treatment they considered unjust. Rather than aimlessly fretting their afternoon away or allowing their indignant resentment to push them into mischief, the children, helped by an understanding, loving adult, chose a course of action that was morally right and productive of good to themselves and to others.

Condemnation of others' behavior requires an acceptance of moral responsibility for doing right oneself. It presupposes that the behavior in question has been measured

against a standard of right against which the accuser measures his own actions. A test of the right which can guide young children in evaluating behavior lies in this double question: "Is what I, or you, do or say loving, honest, forgiving and helpful to others? Is it making me, or you, the best person either of us can be?" To answer "Yes" to these questions, a child must be growing in conviction, in emotional control, in concern for others and in the courage to stand for right. His attitude or behavior once chosen, he is responsible for its consequences.

Learning to be a responsible person is so vital a part of moral training that it merits a chapter of its own. As we study the development of responsibility in Chapter 4, let us remind ourselves that this fifth attribute of the well-developed moral individual is closely interwoven with those we have been discussing in this chapter, and is separated from them only for ease in study.

CHAPTER 4

Can They Become Responsible?

This midcentury society of ours makes the task of a parent, never easy, more demanding than ever before. We have seen the difficulty of leading a child to belief in the unique value of his personality in the face of today's mass conformity; we have considered the problem of guiding him to achievement of moral standards in the face of society's ethical apathy. The parental role embraces still another challenge: to train children to assume personal and social responsibility in an atmosphere thick with irresponsibility.

For nearly three centuries America thrived on the belief that an individual's hard work was rewarded materially

and spiritually. This belief increased the productivity of both the individual and the nation; the combination of effort and accomplishment brought a man personal satisfaction also. But in recent decades the responsible attitude of pulling one's share of the load and doing one's very best at it has been displaced by the general disposition to get as much as possible for the least physical or mental exertion. The new emphasis on leisure has contributed to a disturbing, nationwide letdown in personal attainment: the conception of recreation as the main source of human enjoyment has relegated work to the position of being only a means to an end—something to get over and done with. Shoddy performance and sloppy habits are so commonly found among workers today that sociologists are concerned and corporations are spending large sums to find the causes and the cure.

While the specialization of the industrial assembly-line techniques may be an important causative factor, there are deeper underlying trends that demand prior attention. For example, the democratic tenet that all men are created equal has been reduced to the absurdity that all men *are* equal and equally deserving of reward regardless of achievement. The Rockefeller Report on Education, *The Pursuit of Excellence,*[1] makes clear the emphasis we have placed on equality at the expense of excellence, not only in the schools but in business, politics and culture. The report warns that our country will suffer if the fervor for personal excellence in performance is lost.

In newspapers, magazines and books we are told that we must reverse the present trend toward conforming to the average in production, in education, in morality, in responsibility; but complacence, lethargy, even paralysis of will, prevail among us to an alarming extent. We are not ig-

[1] Doubleday & Company, Inc., New York, 1958.

norant of our problems, unless we are blind, deaf or irrational, but we seem incapable of the concerted effort to resolve them. We do not face the serious implications of our lack of integrity. We act as if we believe our society's troubles will disappear if we ignore them.

Charles H. Brower in *Time* [2] put the matter succinctly: "This is the high tide of mediocrity, the great era of the goof-off, the age of the half-done job. . . . What you and I have to do, patiently and day by day, is to teach that work can be fun, that the only real reward that life can offer is the thrill of achievement. You and I cannot take care of the whole nation, perhaps, but we can do such a job in our own small corners that others may notice the light and begin to imitate us."

Parents know that if they accept mediocrity, if they are guilty of the "goof-off," if they condone in themselves or others the half-done job, their attitudes will assuredly take root and grow in their children's minds.

We make a start by examining our qualifications as models—inevitably—for tomorrow's adults. Let us be sure that we are neither willing nor unwilling subscribers to low levels of thought and performance in any area of our lives. Only if we work out for ourselves a pattern of personal integrity and accountability as social individuals and cut our lives to fit, have we any reasonable hope of inculcating in our children a desire to develop to their best capacities and to shoulder their responsibilities.

A responsible attitude grows out of a philosophy of life —a philosophy that runs counter to the irresponsible elements we noticed in such currently popular phrases as "I had an irresistible urge," "Don't give him a guilt complex," "This is right for me but wrong for you," "I'm broad-minded; I don't judge." An adult acceptance of re-

[2] June 2, 1958.

sponsibility that is both broad in scope and deep in insight is fundamental in encouraging our children to meet and discharge responsibility at their own levels.

So the parent who asks "How can I make my child a responsible person?" must first study his answers to these three questions:

1. Have I learned how to develop in my child the *wish* to be responsible?
2. Does my own conception of responsibility have the soundness and consistency that will make it impressive to my child?
3. Am I wary of the many insidious ways in which our culture undermines the sense of individual responsibility?

Through self-appraisal, the searching parent comes to the conclusion that a responsible person accepts the fundamental premise that he is accountable to society and to his Creator for all that he is and does. On the one hand, society has a right to expect each person to do his part in providing the best possible environment for all of us. On the other hand, God has so made the human creature that he must practice the self-disciplines of assuming responsibility if he is to appreciate his own life and make it worth while. A responsible person, therefore, cares about growing to his best and cares about other people. Though he lives in an age when ease and pleasure and self-seeking are rated high in the scale of personal standards, the responsible person discounts these goals, for they conflict with the demands and expectations of responsible action.

With this concept of the responsible person established as a criterion of thought and behavior, parents can put to effective use many methods of training children to accept responsibility. Some of the techniques that have proved

helpful in common areas where responsibility should develop are offered below.

THE WHOLE FAMILY LIVES RESPONSIBLY

Forehanded and imaginative parents evolve countless ways in which family members are guided to accept and carry out duties and functions in the home. The intimacy, love, understanding, mutual help and mutual respect that permeate the family group create an atmosphere in which habits of personal responsibility grow well.

In one large family—father, mother, seven children—discussion of responsibility led to the decision that the family was too large for any one person to assume responsibility for all its routine. A booklet on health, acquired from an insurance company, solved the prickly question of everyone's bedtime. A little computation, using its tables of sleep requirements for all ages, showed the children at what time each should go to bed in order to get the rest his age group needed. Each evening the living room was the scene of an unusual progression of departures. As the grandfather clock struck seven, the youngest child arose, said his goodnights and went off to bed. Ten minutes later the next youngest departed. As the clock ticked on, the children one by one took their leave at the prefigured time. Each was responsible for his own bedtime, and no prodding was necessary. The success of this practical method of getting children to bed on time was partly due to the fact that the hour for each was set not by arbitrary parental whim but by an impersonal criterion, the requirements of good health.

Other responsibilities were handled in the same practical, objective manner. Each member of the family, parents included, was responsible for making his bed and

putting his room in order before he came down to breakfast. Also, each child had one duty he assumed for the entire family, such as collecting soiled laundry and sorting clean laundry, checking electrical equipment, taking care of the various bicycles, and emptying wastebaskets. This combination of responsibility for one's own things and for one household task impressed the children with the idea that, since each person in a family makes work, each person should share in getting the work done. The children also learned two corollaries of this idea: that a person who shirked was a parasite, and a person who bore his share of the common load could be proud of doing so. If once in a while a child left his work undone, he found that it remained undone until he did it. When one child regularly slighted her responsibility and showed emotional resistance to the family pattern of work, the parents reassigned her job to a younger child. She was told that since she was not mature enough to handle the duty her sister would take it on until she herself grew up to it. At the same time, the parents set themselves to understand why she was resisting and to help her to solve her emotional problem.

Music practicing created a problem in this family, for six of the seven children were taking piano lessons. A schedule was carefully worked out to give each child a practice period daily on one of the two pianos the family had set up in different rooms. The children were permitted to trade practice periods with each other, but each child was responsible for doing his daily piano work. Each kept his own record of practicing and showed it to his teacher at lesson time. Each was encouraged to think of his piano study as a business arrangement with a professional. The family centered many of its activities around music, going

to concerts together, listening to record concerts at home. A standing custom was the Sunday afternoon concert which featured each child's performance of his latest accomplishment for his appreciative family. Family conversation often turned to the subject of music: the pleasure it brings to all ages and kinds of people; the comfort and relaxation it gives to the tired, lonely or ill person; its appearance and importance in all cultures; and its flexibility in expressing mood and emotion, situation and activity.

The parents took advantage of such discussions to bring out the fact that self-discipline is necessary to achieve proficiency in music or any art, as well as in sports, holding a job, and personal relationships such as making and keeping friends. A holiday week into which a child says it is "impossible" to fit music practice results in a humiliatingly poor lesson; a girl who loses her temper with her friend soon loses her friend; casual lateness on a job invites dismissal; breaking team training is reflected in lower scores and lets the other players down. This is the stuff of children's experience, and parents can make it the stuff of children's learning to control their emotions and become trustworthy.

These children were paid for services to the family if they replaced a paid worker. When the laundress was unable to come the oldest boy took over the family laundry and was paid for doing her job. But when the mother became ill, the seven children outlined her duties and divided them among themselves until she could resume them. For this no pay was expected: the combination of responsibility and concern the children expressed at this time illustrated the admirable philosophy of life they were developing.

Through such family practices it became tacitly under-

stood by each child that to grow into a self-disciplined person through handling one's responsibilities well was one of the goals of the growing-up process.

James Ellenwood provides a brief illustration of this combination of responsibility and concern from his own family life: [3] "Mother calls the children in the morning and leaves it to them if they are late. Children will dawdle about as long as someone teases them to hurry. But leave them on their own, let them suffer a little, make it their business, and the simple incident of getting off to school promptly, without nagging, becomes a course in character."

DOING THINGS TOGETHER

Shared responsibilities can be fun. Children will usually happily assume regular duties if others in the family share the activity. One mother of five children is combining lessons in thrift and responsibility by including the children in her marketing. Before setting out she gives each child a card on which he finds written one or more items he is to buy and the department in which they are to be found. The children realize that the family budget appreciates bargains; that they will have to justify their choices to the family later; that the likes and dislikes of all must be taken into account; but all this is part of the adventure. They disperse delightedly and purposefully throughout the large supermarket, intent on their various errands, unconsciously learning much about food, money and responsibility.

Many hands make light work if companionability is added. Saturday mornings in one family are given over to house cleaning or lawn care or any special large job that must be done. Whether the mother works with two

[3] *It Runs in the Family*, Association Press, New York, 1938.

of the children and the father with two, or the family is split up some other way, or all work together, there is a spirit of sharing in the responsibility for the routines of homemaking. Work done, the family joins in a favorite game at home, or goes off on some planned recreational outing. This pattern of responsibility teaches the children that care of their home is important to all and demands the help of all, but that willing co-operation and pleasant companionship lighten the task. When the satisfaction of work done well together is regularly underlined by a joint play period, responsible participation is a happy experience for children.

In families where the responsibility each owes to all is stressed, children learn to share in the work of the home at an early age. One mother has taught all her children to cook, starting each at three years of age. By the time a child in this family is five he can make cookies without help, and at eight he takes his turn, quite by himself, at making Sunday breakfast for all. The hours spent in the kitchen with a patient, attentive mother have taught these children much more than an ability to cook. When the family goes on one of its frequent weekend hiking trips, each child, including the five-year-old, carries his own pack and does a respectable share of the work that camping-out calls for.

Sharing responsibility not only makes it pleasurable but helps build an understanding of the way life is often lived. Even in little things children can be taught that two or more can work together for better results. One mother, whose children know that thank-you notes are the expected, courteous response to gifts, helps her youngest children by writing a short note on the front of the letter-paper and suggesting that the child draw and color a picture of the gift on the back. For children in the five-to-eight bracket

she writes at the top of a large sheet of paper "For the Smiths—thanks," and then gives the sheet to each child in turn for him to write several sentences or draw a picture to express his appreciation of his present.

LET THE CHILDREN PLAN TOO

Children who are being taught to assume responsibility in the home need opportunities to share in the over-all plan of the family, and to try their hands at doing things in their own ways. Parents can point out that certain methods are proven ways of getting good results, but should give their children a chance to attempt their own methods. The initial inefficiency is outweighed by the amount of creative satisfaction a youngster has in following his own ideas. There is more zest in handling a responsibility when one plans the procedure oneself than when one carries out a task as it has been laid out by another person. A child who is allowed to choose an assignment, where practical, and to manage the doing of it in his own way gains a healthy sense of power in his own capabilities.

A family who enjoyed railroad passes took many train trips. The children were encouraged to observe the details of train travel, to ask questions, to find out how things are done on trains, to discuss their discoveries and experiences. As each child reached the age of eight, he was allowed to plan and take an all-day trip alone; when he became twelve he paid a visit to distant relatives, sleeping and eating on the train. With the background of many trips with his family to guide him, he was expected to be able to make his own arrangements for the trip and to manage his own schedule and activities while traveling.

Children acquire excellent lessons in self-discipline, self-management and responsibility in the process of being

taught to buy their own clothes. First steps in this process involve calling the child's attention to differences in cost, material, quality, style and color schemes, and helping him to understand when and why certain clothes are selected for him. As he grows older and more knowledgeable, he is given considerable choice, under supervision to ensure that no serious mistake is made. He sees how the expenditures for him are related to the family budget, and how important it is to treat one's clothes with care. He arrives by gradual stages to the point where he is given total responsibility for all his clothing purchases. Parents must be ready to let him make some mistakes, for he can and will learn much from them.

A child should be allowed to carry responsibility in the way best suited to his own temperament as long as he fulfills the requirements of his assignment. Commend him when he makes a satisfactory adjustment, in the job at hand, between his own need to do it his way and the need of others that it be done well. A little praise at the right time helps tremendously in finding a new level of performance.

At spring house-cleaning time a mother told her teenage boys, "We are going to do some redecorating this year, and each of you will have the same amount of money to fix up your room just as you would like it to be." The older boy, artistic in everything that he did, devoted his spare time during the several weeks available to devising a color scheme and choosing harmonizing curtains, bedspread and wallpaper, working steadily and creatively on the changes he planned. When the deadline arrived his room was a satisfaction to him and a pleasure for others to see. His brother, of a mechanical bent, did nothing at all about his room until the day before the deadline. Then he moved everything out into the hall, gave the room and its con-

tents a hospital type of cleaning, and set it all up just as it had been before. His mother was an understanding person who could be pleased that his room had met his specifications of convenience, and that he had discharged his responsibility to her by cleaning it thoroughly.

Sabra Holbrook, who wrote of her experience as director of New York City junior high school clubs in *Children Object,*[4] discovered that children refused civic responsibility as long as they felt that adults lacked faith in their ability and told them what to think and do. In her clubs she not only encouraged frank discussion, but helped the children to work alongside adults, to confer and exchange views with them. She sent the children to the most influential adults in the community when information was needed. When the children discovered that the adults respected them, they in turn learned to respect the adults. Their sense of responsibility grew as they learned to give as well as to demand.

One group that wanted a ball field was all for writing to the Commissioner of Parks, demanding their rights. After club discussion, however, the children took a different tack and surveyed possible sites in their community and presented their facts to the Commissioner, offering to clear the stones from a vacant lot if city workers would haul them away. Prejudices aired by the children were met in the clubs by constructive counter-ideas suggested in a spirit of interest and understanding. The respect and trust the children experienced engendered in them the desire to assume responsibility. Several youngsters who were developing into cynical, irresponsible "lone wolf" individuals were transformed into co-operative leaders in their groups.

Another example of training in responsibility is found in the work the Mormon Church does with its young peo-

[4] Viking Press, New York, 1943.

ple. Children are given serious responsibilities in the adult church services from the time they are ten years old. Their energy and devotion are constantly challenged. At twelve each child is interviewed, and if his preparation and convictions meet the requirements he is admitted to the adult council. During his high school years he is given religious instruction and training for his life as a church member in classes that meet five mornings a week from 6:30 to 7:30. By thus training its youth in responsibility to the church the Mormons prepare their young people to be missionaries for their faith throughout their lives wherever they may be.

Parents will find that their children take on responsibility with more eagerness and become more reliable if they understand the purposes behind responsible action and help plan how and when duties are to be carried out.

THE MATTER OF MONEY

Parents cannot expect to teach their children wisdom in the use of money unless they are willing to (1) include the child in some of the family budget planning, (2) be consistent in their own practice of spending, and (3) supervise the children in their spending of allowances.

Children's attitudes toward money depend largely on the scale of values held by their parents. If parents spend impulsively and foolishly, so will children; if parents skimp at one moment and splurge at another, indicating no plan for the use of income, children are not likely to think about what they want their allowances to do for them. When on the other hand parents express responsibility for making their income cover their expenses, and share with their children plans for the family spending, the children reflect this attitude of thoughtful stewardship.

One family with more than average means is not afraid to take a firm stand against thoughtless expenditures even though the children's friends indulge in it. At birthday parties in this family the rule is that gifts must cost almost nothing, but must show some creative effort on the part of the child. At her grandmother's party the little girl wrapped her own ballet dress in gift paper and presented it. When the grandmother opened the package, the child put on the costume and did the dance she had recently learned. The praise received by this charming present, which no on else could have given her grandmother, helped the youngster to acquire a distaste for indiscriminate and expensive gift-giving.

Children who enjoy doing the things that require hard and creative work are growing into responsible persons. An eighth-grade boy who had entered a school science fair was proud of the fact that, though the first-prize winner had used $25 worth of material given him by his father, he himself had spent less than $3, but an infinite amount of time in making the parts of his entry.

Ingenuity in children should be encouraged to develop in every possible way. The parental prerequisite is to show sustained interest in children's projects that show a thrifty inventiveness or clever method of getting desired results without much expense. The boy mentioned earlier who made his own ant-farm watched the colony with as much absorption and profit as an expensive outfit would have given him, but he also gained the valuable experience of pride over his own construction of the exhibit at no expense.

In a wealthy family the father starts each child on a weekly allowance when he reaches his sixth birthday. The child is given a simple ledger in which he notes how his allowance is spent. At the end of each week the father goes over the accounting with the child, discussing with him

the values received for the amount expended. The weekly report session gives rise to general conversation about the wise uses of money and educates the child in using his own allowance responsibly.

Children who are unusually irresponsible about their clothes can often be led to take better care of them if they learn how expensive they are and how much consideration goes into the selection of them. A mother whose nine-year-old daughter cared nothing about the condition of her clothes suspected that the girl's attitude might improve if the mother transferred some definite responsibility to her. The child was told that she could choose her next coat and be entirely responsible for the care of it. So delighted was the girl with her new responsibility and so serious about this opportunity to be independent that she did not give her mother even a hint of the kind of coat she intended to buy. It took a great deal of restraint on the part of the mother to allow the child the complete freedom that she had been promised, but the plan was successfully carried out. The mother later reported that no garment was ever so cherished and tended as this particular coat, and that the daughter's other clothes were better cared for from the time the responsibility was given.

DEVELOPING GOOD HABITS

Parents often ask, "How can my child develop habits that he can depend on for his own self-management?"

In the first place, the child should select one specific habit to work on at a time. He should not choose a vague goal such as "being polite," but should pick out one definite character-building task to be accomplished. He needs to be certain that he truly wants to have the new habit, or his underlying resistance will constantly work against his

efforts. If his motives, conscious and unconscious, are not in accord with the formation of the new habit, he may be able to develop the habit well enough to depend on it temporarily, but it will not be an integral part of his self-discipline.

In the second place a specific period should be set in which certain results should be achieved. The development of some habits may require a month or more, depending upon the age of the child and the difficulty of the habit.

In the third place the child should keep his own progress report. He should devise his own chart, keep it up to date, and set himself some relevant reward that will help him keep to the job until the habit is thoroughly a part of him.

Parents will of course help a very young child with such a program, perhaps showing him some simple way of keeping a check on his progress and suggesting a natural reward. For example, a five-year-old who ate hastily and carelessly needed to learn that food should be handled neatly and chewed well. She was helped to set up a plan of forming a good eating habit; it was agreed that she could mark each day on the calendar in which she did not have to be reminded to eat nicely. She was told that it would be fun for her to have a birthday party, but that she could hardly expect to entertain others at the party unless she could eat properly herself. Having the kind of birthday party she wanted, with a prettily decorated table at which she and her guests would be served, would be dependent upon her being able to mark the calendar six days out of every seven for the next three weeks.

On her own, a girl of sixteen set out to develop a new study habit. She recognized how essential a study schedule was for her, and arranged a daily time chart to follow. She promised herself the reward of seeing a certain coveted show if she followed her plan four out of the five school

days each week for a full month. She intended to deprive herself of the show if she became careless and fell below her standard.

The usual intent behind the formation of a new, good habit is to displace an old, bad one. Children may need help to see what are the *consequences* of the old habit in order to want to change. Moreover, they will meet with success more rapidly if they understand the *cause* of the old habit, so that they can get at the root of their problem. In following a program to eliminate the old habit, emphasis should be placed on the positive successes rather than on the failures. Alert parents will stand behind their children when they attempt to break a habit, knowing from their own experience that it is no easy task, and will be ready with interest, sympathy and encouragement. Warm appreciation of the effort the child is making and loving praise for him as he makes progress help to keep him assured that what he is doing is interesting and important.

Some children transfer the study habits, the pattern of work of their school, to the lessons they do at home. These experience no difficulty in assuming responsibility for getting their homework done. Many others, however, either procrastinate or fool themselves into believing that homework doesn't matter. To break up this pattern of negligence a parent needs first to "reach" the child by means of an even-tempered, two-way evaluating discussion that will help the child to recognize the place homework occupies in his intellectual and personality development. Such discussion should lead children to look at their work not as something to "get by with" day after day, but as the opportunity of training their minds in knowledge and responsibility. School administrators know that when parents consistently respect the school assignments of their children as one of their major responsibilities they powerfully

motivate their children to work to their best capacity. Study techniques and skills can be adequately taught within school hours, but good study habits are learned at home under the supervision of sincerely interested, informed, and cooperative parents. It is up to them to provide the child with a *place* to work, to see to it that he has *time* to work, and to educate him in the *will* to work.

The habit many children develop of attacking their homework the last thing before bedtime is deplorable from the point of view of health as well as mental accomplishment. The period before sleep should be one of quiet relaxation, mental and physical, and it should be obvious that no child can do his best work at the tail end of a long and busy day.

We are living at a time when it is necessary for adults and children to live by a schedule; the wide range of our activities demands that we budget our hours. As soon as a child has a variety of activities in organized groups, in addition to his housework and study, he needs to have his own schedule. He can work this out alone or with parental help. In this schedule his homework period comes at a time when he is fresh enough to give it his best attention. Parents should permit the child some freedom to manipulate his schedule, but in general they should expect him to follow it and should give him a great deal of praise when he follows it well. If the child adheres to a wise schedule that sets up a proper time for homework he will have fewer discouragements and failures in school, and will learn the good study habits that higher education demands.

One mother has such a respect for developing in her children a responsibility toward school work that the last two weeks of summer vacation are devoted to a review of the previous year's lessons. During this week the fishing and hiking at their camp are not entirely eliminated, but the

main activity is that of refreshing their minds in the work they have already had so that they are alert and ready to tackle the work of the new school year.

TAKING THE LONG VIEW

In some situations children are slow or reluctant to take responsibility because vivid, immediate consequences do not follow hard upon their failure to act responsibly. A child notices that teeth unbrushed one night show no decay in the morning and function perfectly well at breakfast, but conversations about the realities of physical processes can make him aware of the long-term, often cumulative, consequences of disregarding bodily requirements. It is arduous and unnecessary to develop separately the many routine habits of personal cleanliness and care; what the child needs is a reverent understanding of his wonderful body and a realization that he is largely responsible for keeping every part of it as strong and healthy as possible so that it will give him good service, now and all his life. From the time children are little, parents can talk with them about the miraculous creation and growth of the body, the course of food as it is digested, assimilated and eliminated, the circulation of the blood, the work of the lungs, the intricacy of the brain, the healing of wounds. In the area of physical existence there are countless fascinating facts to catch the imagination of a child. The truly awesome wonders that are quietly worked daily within us should be part of a child's knowledge; he can learn respect and responsibility for his body while marveling at it with his parents. He is more likely to brush his teeth faithfully, wash his hands thoroughly before meals, and eat the foods he should if he understands the reasons for cleanliness and a good diet. A very real reverence for the body, its struc-

ture, function and potential, is the best motivation for taking excellent care of it in a regular, responsible fashion.

Just as a child learns that his body needs good food to grow strong and able, so he can learn that his mind needs a good diet to grow healthy and useful. First his attention should be caught by conversation about the amazing qualities of his mind—its ability to reason, remember, plan and imagine, its relationship to sight, hearing, smell, taste and touch, its associative faculty. The mental activity that occurs in a simple family game can be made apparent to him. If he is helped to comprehend the astonishing power of his mind to absorb experiences through the senses and to digest sensory experiences, his responsibility to provide the best mental food for mental growth gradually becomes clear to him. Parents and child together can evaluate the books, comics, movies, TV programs to see if they are the kind of food that the mind should have.

TELEVISION

The assumption of responsibility for giving his mind the sort of nourishment that will improve it and help it to grow to its best capacity is a step-by-step process for a child. The larger part of the responsibility falls upon the parents, who need to work out methods of supervising the mental fare of their children. In the home of today the television set is a paramount factor in providing recreation and information. If parents bear in mind that cheap TV programs have a deleterious effect on mental and moral growth, they will exercise their privilege to ban them as a waste of time and unwholesome food for growing minds. Some definite plan for the use of television has to be worked out by each family so that good programs are chosen and poor ones ignored. Family conversation about the enjoy-

ment all find in worth-while weekly programs or special events helps to focus attention upon seeing these. If a performance of a children's classic is scheduled, or an interesting national or international event is listed, the children can be prepared to get the very most out of the experience if it is discussed beforehand and clarified if necessary afterwards.

A plan for the use of the television set, under the supervision of parents, can be worked out somewhat like this: A TV calendar hangs beside a social calendar in a special place such as the family bulletin board. One member of the family is responsible for checking the weekly TV guide and writing on the TV calendar the not-to-be-missed educational or inspirational films that are periodically shown, the acceptable regular programs, and the televised events of current importance. Certain seasonal sports events would undoubtedly be written on the calendar also. Each member of the family then makes his choice of a program and lists it upon the social calendar. If a time-conflict appears, it is resolved by a family arrangement such as taking turns in choosing, or asking for second choices, or by some other plan that calls for consideration of one person by another.

The amount of time devoted to television must be carefully considered. One study of the hours children spend watching programs brought out the fact that children in the upper grades spent an average of twenty-three hours a week at TV. This is too much time no matter what they are seeing! Some families adopt a rule that the TV set is not to be used until after supper, thus leaving the afternoon free for creative plans and homework. Others stipulate that no programs are to be seen until homework is finished. Different families will work out different plans. If there is a general acceptance in the family of the position that indiscriminate use of the TV set is not permitted, but that

the instrument is provided so that particular programs may be enjoyed, the children will learn a genuine respect for the use of TV and a responsibility for selecting from all it offers as food for their minds.

RESPONSIBLE SOCIAL CONDUCT

Parents who deplore the prevalence of early dating, early "going steady," late parties and thoughtless behavior, but go no further than lamenting that such things should be, are shirking their responsibility to prepare their children to meet the pressures of these current social phenomena. It is very common, even usual, for teenagers to go through the phase of considering their parents old-fashioned and out of touch with modern life. During this period a group of parents and youngsters in a community may discuss problems and try to come to conclusions about standards. Open, friendly discussion between the two generations not only helps the youths to see their parents' judgments in a more objective light, but also gives them companionship in accepting and abiding by customs which they might find difficult to initiate or uphold individually.

Children need help in forming convictions and developing standards of responsible conduct. They get this help best from parents with an understanding of the situations that will confront the children and of the basic problems of growing up that lie in each situation. Such parents can and should explain reasonably the future consequences of different responses.

As youngsters grow older, and move away from parental supervision, they need a well-developed sense of responsibility for their actions and a practiced self-discipline in maintaining standards. If they are expected to be accountable, if they are expected to maintain wholesome standards,

they have a right to know why. Alert, sensible, loving parents can see to it that their children have the knowledge, strength of purpose, and social ease to carry them through circumstances when they should resist the pressure of the group.

Early Dating

One of the unhappy signs of the times is that we find it "cute" when children imitate adult ways. From nursery school on, little boys and girls are encouraged to assume boy-and-girl relationships and behavior that are more appropriate to young people in their late teens. The mother of a four-year-old youngster in a preschool group appeared one morning with her camera as well as her son, announcing that Billy wanted her to take a picture of him and his "girl friend." The teachers suggested a group picture of all of Billy's friends, but Billy's mother preferred to take a snapshot of her son and the little girl. She arranged them with their arms around each other and suggested they look at each other and smile "because you love each other, you know." For children to be encouraged in such silly mimicries by adults, by television programs, by movies and comics and books, constitutes a denial of the essential values of each age level.

Dating and "going steady" at the fifth- and sixth-grade level is merely an aping of teenage and adult practices. Children at this period have no understanding of the meaning of what they are doing, and are being allowed to substitute empty gestures for wholesome, suitable ways of entertaining themselves. Individual parents and groups of families can help their children at this intermediate stage to enjoy the activities that are genuinely related to their years—family fun, all-boy or all-girl expeditions to museums, nature sanctuaries, places of historical interest, sew-

ing or cooking parties for girls and sports parties for boys, to mention a few. Ingenious parents can provide the opportunities for active, natural, appropriate relationships in which the children so thoroughly enjoy themselves that they willingly accept postponement of teenage social customs. Let them happily share in the youngsters' fun and help the children to realize that each person can and should make the most of his capacities at each stage of his life. Then a better adjustment to the demands of the next level —the early high school years, when boys and girls learn to share recreational activity—is sure to be made.

When boys and girls are ready to have a genuine play life together, as they are in the eighth or ninth grade, they particularly need the guidance of parents. Their responsibilities increase, for more is demanded of them in manners, social poise, co-operation, knowledge and resources. If they already appreciate that growing up is a gradual process in which each step is a preparation for the next, they can understand that the boy-girl friendships they form now are best enjoyed in groups. As yet they do not have the maturity of personality to handle dating in separated couples. One wise mother who was asked, "When will I be old enough to have a date by myself?" gave the interesting answer, "Whenever you can carry on an intelligent conversation for two hours."

The time for individual dating does not arrive until boys and girls have built up resources for having fun—sports, games, projects in which they have a chance to exhibit the gay and teasing behavior natural to this age. When they have had enough play experience in groups of three or four couples they can take on individual dating without wondering what to do with themselves. A youngster in the early teens is not ready for the responsibility of relating himself

to just one person of the opposite sex in a formal date setup. Casual get-togethers of several couples in a home recreation room, with at least one adult frequently in and out of the gathering, offer the best opportunities for the activity and chatter of this age group.

One mother reports that throughout her daughter's high school years her home and those of two other girls were always open to a group of eight or ten youngsters who spent the hour after school at one of these homes. The mother was always present and always welcoming at each home. Cookies and milk, a great deal of talk about everything under the sun, plans for school activities, much laughter, horseplay and high spirits filled the hour. It was a time for relaxation, the young people said, though it often sounded like bedlam. The youngsters assumed the responsibility for picking up after themselves, and developed delightful relationships with the mothers involved. Immediately upon the break-up of each "sociable," homework was attacked with vigor. One result of the almost daily congregation was that the group seldom felt the need for conventional evening party setups, in which the problems of smoking, drinking and petting often arise. During the four-year period they paired off into one arrangement of couples after another, and made excellent later individual adjustments to dating. All have since graduated from college and are widely separated, but each has often expressed to this mother an affectionate nostalgia for those happy afternoon gatherings.

In lieu of a recreation room in a home, a school, church or community center can provide the place for groups of couples to meet and play together, under the supervision of an interested, sympathetic adult. The home is preferable, because of the naturalness of the surroundings. A "canteen" arrangement elsewhere often throws the young teen-

agers into a larger setting which requires more maturity of them than they have as yet developed.

Going Steady

Boys and girls who are entering the period of enjoying recreation together need to see that a variety of friends of the opposite sex gives them the opportunity to know and adjust to many temperaments. Out of diverse experiences with other personalities and their differing family backgrounds young people develop good taste and good judgment. Parents can discuss with such children how their personalities are apt to be impoverished if they tie themselves for too long a period to one person or one type of person. Contact with others widens and enriches us; we owe it to ourselves to take the opportunities to associate with others. Our concepts and standards are tested, our social abilities are improved, our self-discipline grows, our preparation for adulthood is more nearly complete if we do not restrict ourselves to one or two close friendships. Going steady is a justifiable means of giving social security to boys and girls at a later period when they are uncertain of themselves, but at this youthful stage the arrangement should hold for no longer than six months. By that time there should be a shift to another friend.

One young girl, an only child and extremely timid socially, dated an equally retiring boy through the last two years of high school. Neither went out with anyone else. By the end of high school the boy felt that they were surely in love, but the girl had judgment enough to sense that their relationship was not mature. In college, however, the girl, still insecure, immediately began going steady with a quiet boy student, rather than make an effort to have dates with several. This arrangement was broken up at Christmas,

but she then dated another shy boy for a year, after which they became engaged. She recognized her own immaturity when she said to a friend, "Of course I am in love with my fiancé, but I sometimes wonder if he is the person I would have chosen if I had gone out with more boys and known different types of men."

Going steady, which may be considered as a device to help young teenagers through a difficult growing-up period, is often carried over into what should be a more mature later period. It sometimes leads to early and unhappy marriages which, because of the immaturity of the boy and girl, dissolve in tragedy.

Parties

Youth's desire to be grown up and on its own takes on added vigor when parties are planned. The very insecurity and immaturity of young people drives them to compensate for these limitations by insistence upon being treated as adults. A party for teenagers is fraught with responsibilities, all of which the young person is usually certain he can discharge entirely by himself. Furthermore, because his knowledge of people and situations is restricted by his age and inexperience, he is sure that the responsibilities are exaggerated by adults. During the growing-up period a child should be impressed with the fact that in the final analysis it is the *parents* of the child or youth who carry the responsibilities at party-time. This fact becomes perfectly clear if anything goes wrong with the party! It should come as no surprise to a teenager (or to a parent!) that while a young person is learning to assume responsibilities he is in truth deputized by his parents, who show their faith in him by allowing him to be accountable, but who perforce are judged by his behavior.

Mutual respect between parents and children is an essential component in planning and enjoying a teenage party. The parents should be sympathetic with youth's imperative urge to be adult and unsupervised, and the young people should honor the parents' concern about possible problems or repercussions. The mother of the large family mentioned at the beginning of this chapter and her three oldest teenagers together arranged a distinctive party that satisfied all involved.

The young people wanted a grown-up New Year's Eve party that lasted all night and closed with breakfast. The mother at first laughed gently, reminding them that they were not as yet mature enough to run an all-night party. Upon their insistence she reconsidered and gave permission for such a party provided they complied with conditions she imposed. The first condition was that they must have a plan for the entire time, previously worked out and understood by all the guests before the evening began. It took several weeks to shape up the party activities. These were built upon the amusing idea of dividing the guests into committees, each committee being assigned in turn to work in the kitchen preparing some refreshments for the entire group, the other committees meanwhile pursuing the games and other arranged entertainment. The second condition was that no guest was to leave the house during the party. The mother reminded her children of several unfortunate episodes at a party the year before when such a rule was not in effect. The third condition was that the parents of each guest must be given full information of the plan of the party and the hours it was to begin and end. The fourth condition grew out of the inevitable question the mother was asked: "Where will you be while the party is on?" She replied, "In my sewing room at the head of the stairs. I shall take a nap in the afternoon and shall

spend the night there where I can be available in case of emergencies. You never know when something might happen at a party with which you might need an adult's help."

THE EMOTIONAL ANGLE

Firm but openhearted parents and forthright but cooperative children can work together to make the teenage period a time of happy social growth, a time of learning valuable lessons in self-management, a time of setting up personal standards of behavior in boy-girl relationships. Becoming an adult is a foremost goal in a teenager's mind, but he needs to recognize that what he is and does *now* directly affects the kind of adult he becomes. His parents can help him understand this. It is the parents' duty and their privilege to guide him to become an adult of integrity, one capable of carrying his full share of personal and social responsibility.

In helping children to develop a sense of responsibility it is important for parents to understand the motives behind their children's actions, to recognize emotional resistance and emotional blocks that hinder the growth towards a responsible, mature approach. When the child is young the parents do not flatly announce "This is your real motive," or "This is your difficulty," but they work wisely and quietly to understand and remove the emotional stress that is thwarting the development of responsibility. With older children, who have some appreciation of the troubles emotions can cause, parents can use a method of question and discussion that will help the youngster to discover his difficulty himself and find a solution to it.

An eighth-grade girl who had been determined throughout her life to wear boyish clothes and to express herself in

a boyish manner came to an impasse in her social development when her class voted to have its first formal dance. Her mother, aware of the emotional conflict within the child between her essential femininity and her adoption of the clothes and habits of boys, went to a counselor for help. It was suggested that she and the girl try to discover what lay behind the excessive tomboyishness. Discussion and thought on the part of both mother and daughter led to the remembrance of the time when the girl's brother was receiving a tremendous amount of family attention to solve his emotional problems. The daughter, then a very little girl, evidently came to a conclusion during this period that boys were more important than girls, and unconsciously set up a pattern to be as much like a boy as possible. When she saw this was probably the explanation of her strong resistance to being feminine, the girl was relieved, able to laugh off her obsession, and take on the responsibility of femininity. The dance was no longer an emotional threat but something to anticipate with pleasure.

Sometimes the understanding of the emotional motive behind irresponsible behavior is experienced in a single moment. At lunch one day when guests were present a brother tripped his sister on her way to her chair. The mother raised an eyebrow and the question, "Did you do that because you are a little bothered by your sister's prominence in helping our guests today?" The boy, of course, did not answer the question, which was meant to help him regain a more composed behavior. Before long the mother drew him into the conversation of the group in a way that showed his importance in the family picture.

Sometimes emotional control in a social situation is given a child by long years of family discussion about the issue. By the time the child reaches the age when he must decide upon his response to the issue, he is already con-

ditioned to understand the responsible point of view and possibly able to adopt behavior that is in line with it. This kind of preparation can be given in the area of drinking. Almost by definition, alcohol has no fit place in the life of a youngster in his early teens, but at this age observation and discussion of its use by older youths and adults play important parts in helping him to see his own future relation to it. It should be clear to him that he is on the sidelines at this time in the matter of drinking as in many other areas of social life, but that he should be preparing himself to meet the situation later.

The social drinking, theoretically in moderation, that is common practice in most homes today gives the young teenager ample opportunity to see the effects of alcohol on others. With parents or other counselors to guide his thinking, he can consider social drinking objectively, see the problems it raises, note its impact on physique and personality. He cannot help but realize that alcohol is a potent force with which even adults cope with difficulty. He learns that drinking is not something to be taken on lightly; that the mere fact that alcohol is served in homes does not presuppose that it is either acceptable, inevitable, wise or safe to drink. During the first half of his teen years the young person, though not permitted to drink himself, lays the basis for his conclusion to drink or not to drink later.

Somewhere in the mid or late teens, a boy or girl decides that he will or will not drink. His parents may wish they could prolong the period in which he does not use alcohol, but at this age prohibition is close to futile. Their best effort should be directed towards helping their child to maintain emotional stability and a sense of responsibility which make an honest decision possible.

It is a mistake to oversimplify the drinking among young people today, for there are many aspects which enter into

the readiness of boys and girls to take it on at a relatively early age. Some drink because they are afraid to be different, because they want to do what "the crowd" does. (Earlier discussion in this book has indicated that a person who bases his choices on conformity to mass concepts alone is immature and poor in spirit.) Parents can help their teenagers in the later years of high school to develop individuality and courage, while working steadily on providing conditions in parties that give their children equally attractive and acceptable options. Where teenagers are to be present along with college students who drink, they can be sure that nonalcoholic drinks as well as liquor are served and no aspersions are cast on those who choose these instead of liquor. Parents who feel keenly that boys and girls of high school age should not have to face the problem of social drinking may be able to help their young people to set up alternative parties, at which those who do not wish the complication of liquor may enjoy their own brand of fun without it.

The desire of youth to rush into adulthood before it is mature enough to handle adult responsibilities, the eagerness to feel older than it really is, may be the driving force behind early drinking. To the young person the adult seems to enjoy that most cherished possession of all, freedom to do as he wishes. Youth confuses liberty with license, and does not recognize that self-discipline and assumption of responsibility underlie truly free action and belief. In discussion with young people emphasis should be placed upon making the most of the freedom appropriate to one's age level and experience. Children should be helped to concentrate their thought and effort upon having fun suitable to the stage of maturity in which they are, rather than in anticipating the activities of later years.

Early drinking is only one response to the urge to be

grown up. A junior high school girl said to a counselor, "I get so mad at my mother because she lets my sisters stay out till one o'clock on Saturdays, but she won't let me. It isn't fair!" The counselor knew that the sisters were seventeen and nineteen, and showed the younger girl that she was neither physically nor emotionally mature enough to handle such late hours. More positively, the counselor showed the child how to get the best out of her own age and the responsibilities and freedoms she had. Only in this way could she prepare herself to discharge the responsibilities and enjoy the freedoms that increase with age and experience in self-management.

Young teenagers may adopt drinking because of the temporary stimulus alcohol lends to gaiety and sociability. Here is a short-sighted view of recreation that should be corrected. The insecurity and nervousness that arise from lack of social poise or from deficiencies in inner resources are never cured by the transitory excitement and euphoria engendered by alcohol. Instead of a drink (or a tranquilizer), development of social skills is needed. The young boy or girl who has enough pride in his own mind and personality to grow in knowledge, to think for himself, to find and believe in the unique contributions he can make, will not require the crutch or anesthetic of liquor. Dependence upon factors outside of oneself eventually weakens the individual. The young person should be shown, by example and discussion, that he is responsible for evolving his own personal and genuine relationships to others and to life itself. As he observes, evaluates and responds individually to his environment he develops his own social ease and ability. He enjoys his own inner power; others are stimulated and attracted by what he is and what he represents. Learning to be a person in one's own right is a gradual process and often presents difficulties, but it is a sure

way to understanding oneself and others and to getting along with both.

The question of early teenage drinking has been dealt with at length partly because it is a present problem and partly because it is a good example of a crisis situation—a critical point at which a decision of far-reaching significance must be made. Early falling in love presents a similar state of affairs in which the young person must consider whether he is mature and responsible enough for marriage. These crucial problems arise in the early and middle teens. The teenager who has been prepared by his parents to develop a philosophy of life, a responsibility for its outcome, is better able to make constructive choices and decisions. He has learned lessons in personal and social responsibility that guide him. He is not so likely to be swayed by the pressures of a materialistic society, or to be frantic for immediate prestige and power, but has instead developed long-term goals and is trying to make choices in line with them. He is on the way to maturity and integrity.

THE PARENTS' ATTITUDE

In helping their growing children to achieve an honest, responsible approach to their life situation, to expand in their comprehension of emotions and values, to use to the fullest their opportunities on every age plateau, parents are asked to do a lot! Their job calls for a combination of reason, understanding, trust, love, praise and humor in the right proportions to suit the ever-changing conditions. When an adult reasons with a child he ought to be sure that he sincerely appreciates the child's side as well as his own; when he uses humor he must be careful that it has no sting, that the child does not feel he is being laughed at but sees the genuinely funny angle that exists; when he

uses praise the child must sense that the praise is based on unfeigned trust in him.

An excellent illustration of a parental attitude that effectively combined trust and humor is found in this true incident of a boy and his father:

The son, a high school sophomore, was allowed to use the family car for the first time to date a girl. He agreed to be back by eleven o'clock. Previously he had always been trustworthy about such an agreement, but on this night eleven o'clock came but the boy did not appear. As the minutes went by the mother became extremely nervous. When the car was heard in the driveway at eleven-forty-five, the father said quietly to the mother, "Remember, we don't know what happened." The mother replied, "You may handle it." A guest was present, so the situation could not be discussed immediately upon the boy's return. The boy came to the door of the living room, said nothing, but looked at his father to get the first reaction. The father looked up and said humorously, "Blonde or brunette?" The boy replied, "Blonde, and not so hot," said goodnight and went upstairs. After the guest had left, the father went upstairs and found the boy's door open. Lounging in the doorway, he commented, "Blonde, eh?" The boy responded with an intense question, "What do you do when they hang onto you like that?"

It is probable that the son would have felt unable to ask his father's help with his personal confusion if his late appearance had been greeted with, "Now that's the last time you get the car!" The door to his room would have been closed and the door to his spirit shut. Reassured by his father's trust in him and steadied by his light touch, the boy was encouraged to give his confidence and ask for advice.

If parents sincerely hope to develop in their children a

growing sense of responsibility they must practice consistency. The use of the telephone presents a nearly universal home problem. Parents become annoyed when teenage conversations last for a half hour or more, but often teenagers tell counselors that their parents talk just as long to their friends. Parents grow impatient with the quality of their children's conversation. It is naturally on an adolescent level and seems unimportant to the adults. One girl reported the following conversation with her mother: "I said, 'You talk for half an hour, so why can't I talk for half an hour?' Mother said, 'But your talk is so silly,' and I said, 'Your talk sounds just as silly to me.' Then Mother said, 'But I cannot be rude to my friends even when they talk for so long,' and I said, 'Well, I'm not going to be rude either.' "

This kind of carping argument illustrated a situation which needs a practical solution. One family has placed a four-minute timer by the telephone. Each person in the family turns the timer upside down as soon as he takes his call and is ready to hang up when the timer indicates four minutes has gone by. In addition, there must be a four-minute interval between calls to allow calls from the outside to come in. This practice was begun when the father found that he was unable to get through to his home several times when it was important that he reach his family.

Ellenwood tells of a rule that was set up in another family to keep the house in order. Any articles left around the shared living quarters disappeared for a week. The children soon learned to remember sweaters, books and other belongings. The father also respected the rule. He formed a habit of going around and picking up his own articles each night before he went to bed. Teenagers often complain that they are being treated like children when parents voice dismay at cluttered bedrooms and insist upon

a clean-up. In such case the parents have to tell them that their clutter shows their immaturity and their inability to manage orderliness by themselves as yet. Only when young people realize that freedom from close supervision is impossible unless a sense of personal responsibility takes its place are they growing up.

A charming book, *The Challenge of Children,*[5] written by the parents of a nursery school group who studied together for several years, implies in its title and contents that parents are responsible for being as consistent and mature as they are trying to help their children to become.

Consistency means far more than the consistency of respect for simple regulations set up for mutual convenience and comfort. Parents must try seriously to be consistent in their philosophy of life so that their children do not become confused by the "Do as I say, not as I do" principle. Children learn from their parents' policy in spending money whether thrift or irresponsible prodigality is basic to life. If parents follow the contemporary pattern of spending up to the limit of their income so that they can possess the same luxuries and gadgets the Joneses are buying, admonitions to the children to use their allowances wisely will fall on deaf young ears.

A mother raised in a farm home in Minnesota without indoor plumbing or electricity moved to California with her husband and three children. There the family fell into the pattern of an expensive house, the latest modern conveniences, and luxurious furnishings. The mother as well as the father worked long hours to keep up the monthly payments on their commitments. In weariness she said, "Why do we think we have to have everything? And all at once?"

[5] Cooperative Parents' Group of Palisades, William Morrow and Company, New York, 1956.

Another family exhibits a point of view more in keeping with the advice to be thrifty. They rented until they found a bargain home, and are adding one piece of furniture after another, as they can pay. They pride themselves on having wonderful weekend camp-outs at almost no expense, and they use all the available opportunities for free recreation. The children scorn any luxury or entertainment that "costs" as they search for creative ways of spending their time.

In Paul's letter to the church at Ephesus there is a message for us. "Live, then, with a due sense of responsibility, not as men who do not know the meaning and purpose of life, but as those who do. Make the best use of your time in these difficult days." Ephesians 5:15 (Phillips).

Most adults today could well make for themselves a new time budget. With clarity of vision and firmness of purpose, they could clear their time of the overload it is carrying. Their desire to do everything they feel they should do and everything they want to do, their sheeplike yielding to the pressures of community organizations, demand of them a tremendous amount of meaningless, frenetic activity. Enmeshed as they are in a web of expanding committees, many of them duplicating services of other committees, and caught in the endless belt of suburban chauffeuring, they rush to fit everything in, suffering the penalties of aimless busyness. Their lives lack solitude for their spirits, rest for their bodies and food for their minds.

Evidently individuals and groups of individuals are recognizing the personal dangers in this contemporary pattern of purposeless activity; such articles as Louise Parks Winfield's "I've Had Enough" [6] indicate a stiffening resistance to living on a merry-go-round. Thinking the matter through will lead to the solution through the adoption of a plan like the following:

[6] *The Saturday Evening Post,* January 7, 1956.

1. From a list of organizations to serve or belong to, a selection should be made of those which require only one year's work.

2. From these one-year jobs a choice should be made which leaves time for individual and family relationships and activities, and for personal solitude.

3. Various organizations should be evaluated carefully. As a result some can be eliminated from consideration entirely, some can be rotated over the years, some deserve priority.

After weighing the values and demands of the groups in her community one woman said, "I will have a part in three organizations each year. One will always be the church, which I will attend and in which I will keep my class of high school girls as my main service. Then I will choose one organization which needs my help and give it a definite proportion of my time, resisting all pressures that may lead to deeper or later committee involvements. Finally I will select one activity—a concert series or a book club —that will be a personally enriching experience. These last two commitments I may change from year to year."

In such thoughtful ways do parents build for themselves a responsible pattern of living, giving themselves time to perform selectively and successfully, while providing the hours for family and personal experiences. The same kind of thinking and time-budgeting should be done by today's children with the help of parents. It is necessary in this hectic time to discover where one's responsibilities lie; it is futile and destructive to spend one's individual energies and capacities in unco-ordinated, purposeless effort.

WHO IS A RESPONSIBLE PERSON?

It is urgent, as has been said before, that children and young people have knowledge of other people who are

responsible individuals, or they may drift into accepting easeful, mediocre lives with no stars to steer by nor goals to reach. They benefit by first-hand acquaintance with adults who deem responsibility a duty and a privilege; they should learn of the men and women whose lives have been based upon a responsibility to society, to suffering people, to those who need what they can give. The sense of responsibility eventuates in a commitment of the total life to becoming a responsible member of society. Such a commitment does not necessarily require the person to choose a vocation of social welfare, but may be expressed in hobbies and marginal interests.

The mother in one wealthy family carried on two special interests of her own for some time. When one of her own servants was jailed, her concern for women in the county jail was aroused. She began visiting these women, talking with them in ways that would help them, planning for the rehabilitation of their lives after release. Her other interest was in work at the Negro YMCA in her city, where she taught a course, for men who wanted to secure jobs but had no training, on how to be good butlers and valets. The woman's children were respectful of these interests of hers. Their own election of social responsibilities later on showed that they had been influenced by her creative, individually chosen commitments, which she supported not merely with money, but with her own talents.

Through reading and conversation boys and girls should learn about people like William Borden, the heir of a wealthy family, who committed his life to service among the Moslems in China. Just before he went to college, he traveled around the world with an older friend who opened his eyes to the needs of many peoples. William Borden prepared himself for his life's work by college and seminary training. During his student days he undertook service to men in the slums of the city in which he lived. Though he

shared many of the gay activities of his friends, he reserved much of his time for work in his chosen field, which seemed to him of eternal value. A year after he entered upon his vocation he died, but his parents and friends were inspired and comforted by the example of service that he had already lived.

William Borden lived at the turn of the century, but there are people in all ages who turn away from what they may have, to search for the spot where they may give. In our own time W. Larrimore Mellon, not content with the routine of a wealthy man after reading of Albert Schweitzer's service in Africa, realized that he too wanted the personal responsibility of dedicating his life to others. At the age of 37 he undertook medical training, his wife studied nursing. Together they have established themselves in Haiti where they are bringing health and healing to many. As Larry Mellon was inspired by Albert Schweitzer, so will he inspire others. Our children should know the lives of such other people as Jane Addams and Alice Hamilton and Sir Wilfred Grenfell.

As children enter their teens they should be inspired to rise above the puerile conception that life in high school and college gives the young person one last fling at having a good time before the inevitable day when he must take on adult responsibility. They should be inspired to assume social responsibility themselves by companionship with adults who are concerned about the evils of our present culture and are doing something about them. They should work and think alongside these adults, whether they are planning a recreation center for a slum area, or arranging to send a teacher to a country where the people hate America for her smug prosperity, or whether they are studying the courageous action of the women of Gary, Indiana, who brought about the elimination of bad government in their city. Responsibility must be in the air they breathe. At

home they can discuss ways in which they can serve as responsible social individuals, at church they can help to set up Church Nights and "buzz groups" in which they and their parents can plan and work together on social concerns.

Young people are now a long sea mile from feeling such responsibility, and parents have a long way to grow, too. There is a challenge and joy in growing together, in taking determined action upon the irresponsible factors and attitudes in ourselves and in our society. As individuals, as families, as groups we must do this, and do it at once, if our culture is to remain Christian—or even to remain.

Like any attribute of character, responsibility grows gradually and steadily if encouraged. On the physical side the child gives evidence of being able to take over in one area after another and his parents co-operate with his desire and capability to be responsible in each. On the moral side the well-guided child shows increasing awareness of principles of personal and social action in one aspect of conduct after another, and the parents gradually release him to self-discipline and self guidance. Eventually the young person assumes total responsibility for his total existence. Supervision and controls are past history. When that time comes, if the parents have been loving and interested, informed and wise, dedicated people of integrity and worth, growing themselves in spiritual insight, they can still be their children's good companions and a very present help in trouble.

And they can hope for the privilege of seeing what will be for them the greatest show on earth—the performance of their child, strong in principle, tender in consideration for his fellows, courageous and creative in enterprise, living out his own life under God's direction.

CHAPTER 5

How Can We Help Them?

We have seen that a child gradually achieves maturity in three interdependent ways: through achieving self-respect and respect for others, through distinguishing right from wrong and choosing the right, and through assuming responsibility for what he is and does.

The unfolding of these attributes of character resembles the expansion of the potential bud into the ultimate flower. Petals in the healthy bloom are released and increase in size if they can draw energy for their distinctive development from the core of the plant; characteristics of a sound personality are stimulated and encouraged to wholesome growth as long as they are fed by inner resources of spirit.

The quality of the nourishment determines the quality of the flower or personality.

The inner personal resources of a child that sustain his growth into the best of which he is capable are the distillation of his experiences with his parents, within the family. As he responds to the multitude of daily doings in the home, as he absorbs the myriad interpretations made there, he is unconsciously storing up knowledge, ideas and perceptions which condition his behavior and give him a basic outlook on life. If there is a dimension of depth in the lives of his parents, an awareness that life is meaningful and each life important, a wonder and reverence for the manifestations of existence, the child reflects these qualities of spirit. The philosophy of life that guides the parents shapes the development of the child.

Fortunate is the child whose parents have a sense of belonging to the ultimate Source of their personalities, for he will absorb from babyhood the all-embracing security such parents will express. Even when the universe appears unfriendly to the individual, men and women who stake their way of life on the existence of a loving Creator and His design that the world should be a good home for all, do not retreat into apathy and desolation. On the contrary, their experience of His love gives them a dignity of selfhood and an awareness that He needs them in working His purpose out. Father or mother or both, relying themselves upon the all-encompassing love from which no one is separated except by persistent refusal, can share with their children, even in their youngest years, the bounty of this faith. The child of such parents starts his life far ahead of one whose parents have not found the serenity, the courage, and the will-to-good that faith in God supplies.

Parents who are unsure of themselves, who succumb to prevalent materialism, who hold no deep convictions that

spiritual values are the very stuff of life, lack the inner stability which they should be passing on to their children. The best development of the individual demands that personal existence and growth should be keyed to what Dr. Liston Pope has called "the great tradition of thought in Western Civilization." This tradition, he says, "has held that there are standards of truth above human statements about truth, that there are norms of good above human comprehension of good and evil, and that there are canons of right and wrong superior to the statutes enacted by legislative bodies."

Because their attitude towards life is so important to their children, parents need to examine their own subtle reactions to the overexcitation of our times. Frustration and cynicism invade a spirit that refuses to progress beyond the shallows of existence, that never searches the deeper waters for the significance of its being. Dr. Clayton Williams, minister of the American Church in Paris, in a sermon on faith published in the *Pulpit Digest,*[1] urges that man be sensitive to the mystery of life, for "it is one of life's paradoxes that mystery is the source of meaning. The ultimate values of life are all greater than the apparent reality." Dr. Williams adds that if we are not aware of the "mystery whence we came and the mystery whither we go, and the fundamental mystery that underlies our existence, it is probably because we have sought to distract our minds from it by occupying ourselves with the minutiae of life, eating and working and playing and manipulating things we can be sure of."

The stresses of living in an overbusy culture present a challenge to parents that they dare not ignore. Paul Tillich says, in the article quoted earlier, that our generation is too active to deal with things and people on any but a

[1] September, 1958.

superficial level. He states that "life runs ahead every moment, is filled with something which must be done or seen or planned, but no one can experience depth without stopping and becoming aware of himself. Only if he has moments in which he does not care about what comes next can he experience the meaning of this moment here and now and ask himself about the meaning of his life."

A similar warning was expressed by William H. Sheldon in his book *Psychology and the Promethean Will:* [2] "Discouragement is the death of the soul, and it lurks always in the path of an over-stimulated mind."

So also, in another idiom, Walt Kelly, creator of Pogo, suggests in the *Saturday Review* [3] that we should all look at ourselves, at what we are doing to ourselves: "The Geophysical Year can be followed by many years of further probing of the space around us, under us, and over us. But the year that might make a real difference would be a never-ending Year of Man for the Study of Inner Space." Mr. Kelly adds, from an early Pogo book, a caustic description of the failure of man to study himself as the root of his uncertainty and distress: "There is no need to sally forth, for it remains true that those things which make us human are, curiously enough, always close at hand. Resolve then, that on this very ground, with small flags waving and tinny blasts on tiny trumpets, we shall meet the enemy, and not only may he be ours, he may be us."

If his parents are living a hectic, surface existence, unredeemed by spiritual understanding or imagination, how can the child glimpse the essential value and joy of being his best self, of being unselfish, of being good, of being dependable? The child does not develop these virtues because he is told to do so. What is thought by the parents

[2] Harper and Brothers, 1936.

[3] August 30, 1958.

becomes what is taught by the parents. The young child takes note of his parents' life—it is the only solid reference to maturity that he has—and assumes that their modes of thought and behavior are what is expected of all adults, that their life is the way life should be. Out of the relationship between the parents and the child develop the inner resources of the young growing personality, the basic beliefs about life in general and his own life in particular.

CHILDREN NEED TO BELONG

The first and deepest relationships a child has with his parents is that of belonging to them. If the parents express love for him and respect for his uniqueness as a person, he grows in security and confidence. The child needs continuous assurance that he can depend upon this love, that it is his because he is an integral part of his parents' life, that his parents are *for* him because he is their child. In addition to feeling this warm natural acceptance of him in spite of his faults, he should sense his parents' approval of the individual that he is, their honest appreciation of the qualities in him that differentiate him from any other individual.

A positive attitude of affection and honor toward the child, if it is consistently maintained, elicits a reciprocal attitude on the child's part. Saved from the hazards of "ego weakness" by his experience of mutual love and respect at home, the child is able to project this experience into his contacts with others—he can feel love for them and a respect for their differences.

The child who is aware that he belongs to his parents in more than the physical sense has been given access to a never-failing source of strength that nourishes him throughout his life. This feeling initiates the life of the

spirit; it is the cornerstone of his inner personal resources.

Occasionally a parent finds it difficult to love and esteem his child because of an emotional maladjustment in his own early life. The expression of parental affection is so important to the development of the child's character, and the lack of it so damaging to his personality, that a parent unable to show love needs the help of a counselor. Nothing should be allowed to stand in the way of giving a child the sense of belonging to his parents, the feeling that his place in their affections is secure.

One father who made a great effort to be a good parent and companion to his little son did not realize that his oversolicitude masked rejection. The boy unconsciously sensed this, and in his frustration and insecurity began to stammer badly. It was not until his father said inadvertently one day, "Of course when I was his age I stammered too," that he realized he himself had not had a warm, responsive relationship with his own father. Recognizing that his own early stammering was possibly an expression of inadequacy and insecurity, he understood that his son's difficulty might stem from the same cause. This insight helped him rebuild his relationship with the boy on the basis of honest affection, and the youngster improved.

A mother who had a close relationship with her sons but not with her daughter was helped to accept the girl when she understood that what she was really rejecting was her own unhappy girlhood. Her daughter (Marjorie) looked exactly as she (Helen) had looked as a child, and was a constant reminder to the mother of the sadness of her early years. She was advised to say to herself whenever she looked at the child, "She is not Helen; she is Marjorie." Using this simple treatment, the mother severed the

association she had made and developed a fondness for her daughter.

Sometimes a parent feels affection but is so busy that he does not evidence it, or is inhibited so that he cannot express his affection in a way the child understands. In either case the child feels a lack of love and is insecure.

In one family the mother showed her love for her children in practical ways but never by word or caress. The children never felt close to her. The father realized that he must compensate for his wife's inability to create a warmly intimate relationship. He arranged his day so that he could have a short time with each child alone, the youngest chatting with him in the morning while he was shaving. The daily companionship between father and each child developed into a loving relationship, and provided the affectional security that the children had missed.

CHILDREN NEED BOTH PARENTS

A child develops concepts of human existence from the presence of both father and mother in the home. A pair of parents means more to the child than either one alone. *They* give his life a pattern; *they* set home standards; *they* discuss and plan the family routine and activities; *they* are a compelling entity in his experience, to which he refers and upon which he relies; *they* are more than the sum of their two parts.

A father and mother jointly known as a closely knit pair have a one-ness in the child's mind, a structure of stability that is intimately, securely and permanently his. Or so it should be! When parents are not one in spirit, when there is a dearth of love and co-operation and purpose between them, the child reflects their lack of unity. His confidence

in the framework of adult life and his reliance upon the values of marriage and parenthood are weak and stunted in their development, when they should be strongly rooted, growing supports to him.

It is not enough for parents to achieve a fine relationship at some point in the early lives of their children and let it rest there. If parents remain static, they will not be able to meet their children and help them as they reach toward higher levels of understanding. The bond between parents should become continually closer; their understanding of each other deeper; their mutual appreciation greater. Each must grow morally and spiritually in his own way and share his new insights with the other. A child can never exhaust the contribution of parents with eagerly searching minds and expanding perceptivities. In each succeeding phase of his life he will enrich his inner resources by tapping theirs.

CHILDREN NEED EACH PARENT

At each stage of growth a child benefits from the double relationship to a male parent and a female parent. Not that all men will be like his father, nor all women like his mother, but because within the family each sex complements the other. In intimate observation of the qualities of each of his parents the young and seeking mind finds masculine and feminine values to be respected and remembered in later contacts with members of one sex or the other. The child's own development is advanced more naturally if he has the experience of relating himself to both sexes within his home. A girl learns to be feminine and adjust to men; a boy learns to be masculine and adjust to women. A combination of understanding and respect for his or her role as a person of the male or female sex

does much to forward the emotional growth of a child, for it places him solidly in the context of physical life. It helps him visualize his future, showing him the broad outlines of his life as an adult, giving him a feeling of depth and continuity.

Since no father and mother express masculinity and femininity in its totality, a child is better prepared for life if he has opportunities to observe and relate himself to other parents than his own. A fellowship of families who join in picnics, camping trips, and even entire vacations, has already been suggested as a help in developing other aspects of the child's personality. Such a mingling of children with adults widens the child's knowledge of men and women, increasing his recognition of the interesting variety in masculine and feminine personality, and focusing his admiration on a particular type of man or woman.

In a small church family-camp the fourteen adults were asked to sit in a circle with their eyes closed while each child chose one parent, not his own, to sit beside at mealtimes. It was significant that one girl, who was just emerging from her tomboy period, chose as a meal partner the most feminine woman present. In spite of the fact that she hardly knew this woman, the girl was strongly influenced by the need at this time in her life for a relationship with an extremely feminine personality.

A newly widowed mother had the emotional courage and insight to take her children to all church affairs so they could understand and feel close to other fathers though they were without their own. One of her children "adopted" the father of a friend and grew up in the security of masculine interest and love.

Sometimes a parent cannot arrange to be on hand for some special occasion that means much to a child. A col-

lege girl whose father was to be thousands of miles away during Father's Weekend asked a friend of her parents to "stand in" for her father at that time. The pro tem parent, flattered by his unusual invitation, thoroughly enjoyed himself as he gallantly escorted a grateful and delighted "daughter" through the festivities.

CHILDREN NEED ONE PARENT AT A TIME

In addition to the inner resources built up through the relationship to both his parents, and to each of them as exponents of the sexual balance in nature, a child's life is given depth and meaning if he has a close companionship with his father in some aspect of his life and with his mother in some other aspect. A serene intimate companionship with a parent, times of being together that occur with dependable regularity, give impetus to a child's spiritual growth.

In this connection it is wise for parents to use great care in subscribing to organizational activities for themselves and their children. It is frequently the case that organizations engaged with children expect a parent or the entire family to join with the child in pursuing the organized activities. With a modern family of four children, each of whom may belong to several organizations with prescribed programs that include parental activity, the burden on the parents, who must not show preference for the interests of one child over those of another, is enormous. Moreover, some organizations deceive even themselves when they attempt joint projects for parent and child. On the surface such projects appear to foster the father-son or mother-daughter relationship; but it is more than likely that the child's creativity may be inhibited by working with an adult whose standards and tempo are very differ-

ent from his. The parent's ambition and possible competition with other adults in the project may lead him to take over the work, thereby hampering the main purpose of the arrangement by making the child more helpless than before.

Children need to make contact with the richness of adult life and thought, but it is far better that each family give thought to planning creative activities in line with the interests of its members than to depend upon preplanned organizational projects. The family should be encouraged to develop its own all-family pleasures out of its own tastes and interests such as nature, reading, music, trips, guests and many others.

The relationship between one parent and one child should be developed in the same way out of a natural sharing of some of these interests. A child clearly gains from intimate communication with one parent alone, talking, working, playing, sharing ideas and feelings. There is release and channeling of the deep springs of inner resource, a quickening of the bond between two persons, when they join forces, undistracted by others. If a parent shares his own absorbing interests the child is introduced to new ideas, new experiences of the variety of the life around him, new revelations of the contributions individuals make to society.

Robert Paul Smith in his article "Let Your Kids Alone" [4] states that parents appear ridiculous when they engage in children's activities on the child level, that children do better if they play by themselves on their own level, using their own immature group-planning and management in order to develop their own powers. He advises parents to live in their own world, occasionally introducing children into it with a meal in a restaurant or an

[4] *Life*, January 27, 1958.

opportunity to sit in on an adult discussion. Mr. Smith's point of view about leaving children alone has merit if he is warning parents against living their children's lives for them or forcing their children into a stage of maturity for which they are not ready, but in the main such an approach appears to be a justification of neglect!

The father in one family, though a busy doctor, is an ardent naturalist. The mother, deeply concerned with the betterment of international relations, is a member of several groups working to this end. Each parent brings to his companionship with a son and daughter personal knowledge and pleasure in specific fields.

On a hike, the father and the child accompanying him explore and study the fascinating phenomena of nature. The father explains what he can at the time, and further information is sought in books when the pair reach home. The mutual wonder at the order and variety of natural things, the mutual appreciation of the timeless qualities of earth and universe, sink deep into the child's spirit, widening his understanding of life.

When the mother commented recently on a news article about a war-torn area, the little boy asked questions. Mother and son spent a vivid hour studying maps and discussing the problem from many angles. The child's world grew in extent and interest in the course of this companionable time with his mother.

When a slight illness kept the daughter home from school, she and her mother read together a volume of child's poetry. In this communion the little girl found new ways of viewing life, intriguing words and expressions, surprising loveliness in everyday things.

The mother, a proficient cook, shares her skill in the kitchen with each child, using the learning process as a basis for fellowship. These periods when mother and child

make cookies or prepare Sunday breakfast are times of gay activity, extremely satisfying to hands and spirit both. (The intimate, spicy warmth and security of a kitchen have never penetrated into literature more potently than in Mary Ellen Chase's essay, "A Kitchen Parnassus"! [5])

Though the parents in this family enjoy separate avocations, when it comes to bringing up their children they are a team. Family standards are agreed upon, goals are set and worked for, the spiritual maturity of each child is their joint concern.

In another family, in which there are five children, the father shares with his children his interest in economics. The children have learned the value and uses of money in many ways, paying restaurant bills and tips, studying the investments their father makes for them, using dividends for reinvestment or for trip expenses. Wise expenditures, thrift, concepts of trade and exchange increase the ability of the child to deal with one of society's important commodities.

The mother of this large family, an artistic and imaginative person, makes a special project for each child out of his social correspondence, helping him with invitations, thank-you notes, gifts. What is often a tiresome necessity for a child becomes the basis for a novel companionship with his mother. He is stimulated to creativity, thoughtfulness for others, responsibility in daily affairs. This mother has arranged her individual worship to include one child at a time, believing that the companionship with her at her devotions gives him understanding and reliance on Someone greater than himself.

Family conversation is directed toward current events and projects at the family's church, which both parents

[5] In *The Golden Asse and Other Essays,* Henry Holt and Company, New York, 1929.

loyally serve. The children, sharing in their parents' interests so thoroughly, feel that these interests are significant and delightful; in return they are eager to share school programs and happenings with the parents.

These parents are gradually giving their children experience in adult activities, a creative part in them commensurate with the capabilities the children show at any given time. Theirs is a program planned to enrich each child's background and vivify his conceptions of adult life.

CHILDREN NEED DISCIPLINE

Of recent years the word "discipline" seems to have fallen out of favor among educators and sociologists, with "controls" taking its place. There is, unfortunately, no expression combining the concepts of both words—"learning" and "keeping within limits"—that better describes the dual aspect of this experience. For our purpose, parental discipline involves teaching a child approved standards of behavior and guiding him to accept them as his own. The function of discipline is to give him a deeply rooted belief in good, responsible conduct and faith that such conduct expresses the best that is in him; to give him a steadfast desire to recognize the good and the ability, as a free person, to choose to do it.

This is an area of child training in which a joint parental point of view is essential. Father and mother together should decide upon the objective ideals of right they and their children will uphold, upon the family code of conduct, upon specific methods of dealing with common specific situations, upon the scale of penalties. Reflecting upon their own childhood experiences, watching other parents with their children, absorbing the information available in books and magazines should help them formu-

late a pattern of discipline that both can approve and use effectively. It is a job big enough for both parents, working in harmony of purpose and method, to provide the child with the opportunities to elect good behavior and to receive the approbation such behavior deserves.

When parents have firmly in mind the standards of character and conduct which seem to them worthy and important, they are ready to determine their policy of discipline. At this time various factors must be taken into consideration or the home discipline will become harsh and rigid and cause increasing resistance on the child's part. The temperament of each child must be kept in mind, for the youngster who is overly sensitive to the slightest disapproval should be handled quite differently from the independent child. Furthermore, the child needs freedom to determine some portion of his response to a situation, although he is expected to maintain the basic principles of the family code.

When there is need for rewards and penalties, they should appear as natural results deriving logically from the experiences, not as arbitrary impositions made by the parents. Many parents already have a mature conviction that this world is ordered and loved by a Supreme Creator. They can help their children understand a universal moral plan in which wrong thoughts and actions inevitably, though not always obviously, bring sad or tragic consequences. As an earthly parent dare not by overindulgence rob his child of the opportunity to learn through experience, so the Father of all lets man endure the pain that results from his own wrong choices. In both cases the child or all mankind knows the parent yearns for him to be his best, and stands ready with forgiveness and love to ease the suffering brought upon himself or others by his error.

Parents can make good use of conversations on the child's

level of understanding to help him see what is expected of him in the light of God's wish for him and for all. While talking over concrete situations with his parents as they arise, he can be moved to see the right course, to understand how it may be applied to the case at hand, and to want to act in accord with it. Parents must beware, however, of attaching divine disapproval to each small act requiring discipline, unless they are very sure their own judgment is in line with divine purposes. If the sanction of God is coupled with mere parental irritation or indignation it is brought down to a human level of fallibility, and deprived of its majesty and potency.

The most vital factor in the area of discipline is the existence of warm love between parent and child. In an atmosphere of affection and devotion a child is more ready to take on restrictions out of the sheer joy of belonging. Parents' love must never appear as a bribe, to be withdrawn if the child disappoints them; it must act as a pervasive and persuasive influence, dependable and indestructible, giving the child guidance, support and confidence.

A lack of purpose, understanding, and co-operation between the parents makes it difficult for the child to evaluate his actions and build a foundation for the choices he must make. Slight differences in attitude between father and mother are to be expected, but wide discrepancies in standards or methods are inimical to the child's development.

Among parents who have not reached general agreement, one is often lenient and the other strict. The attitude of a parent may be adopted to compensate for the extreme attitude of the other parent, or a parent may force himself to be unduly harsh if he has noted the instability of indulgently reared children. Whatever the cause of the disparity

between the parents' disciplinary methods, the child is bewildered and insecure. In such a case either of two methods may be adopted: the parents may each manage separate and agreed-upon spheres of authority, or the two may stake out a well-defined middle road in each situation that they can both support.

The question of permissiveness versus severity is one that parents may be able to think through and reconcile for themselves. There is a common misunderstanding that psychiatry advocates complete freedom for the child. Permissiveness arose as a therapeutic method of dealing with *disturbed* personalities. In the home it is of use in simple, everyday experiences where a child is feeling his way into a new situation; but even here he needs help in considering the total circumstance and some firmness in managing his response. Extreme severity may arise out of the parent's reaction to the treatment he received in his own childhood; parents often repeat the disciplinary pattern in which they grew, although they rebelled against it. If a father or mother cannot overcome his tendency to use one extreme or the other in the discipline of his children, he needs a counselor's assistance. With this help he should be able to free himself from his compulsion and meet the responsibility of directing his children's behavior equably, rationally and perceptively.

What the child needs from his parents is a balance of freedom and restraint, of understanding gentleness and equally understanding firmness, of encouragement to find his own way and guidance in holding him to good standards. Under such wise supervision he can harvest from his experience truths about right and wrong, moral convictions and courage, and confidence in his best self; and he can store them up to guide him when his parents' steward-

ship is removed. Under such discipline he should discover that "freedom is not something one can have," as Dr. Fredric Wertham says, "but something one must do."

Today's parents are criticized for failing to give their children the discipline they need. The suggestion that father reassume his "rightful place as head of the home" is frequently offered as a panacea for all the ills of home training. The implication that with father at the helm there would be less indulgence and improved children is a half truth since it is not sensible to generalize about fathers. It may be true that men are more likely to see the larger issues at stake, whereas women are more sensitive to the details of dealing with personalities. The training of children calls for the combination of these two viewpoints. The contemporary disciplinary problem is not so much due to the dominant American mother as it is to a shift in the whole cultural pattern. With father enmeshed in the pressures of making a living he sacrifices a continuity of intimate contact with his children; with mother swamped by the welter of things to do for the children she is preoccupied with the minutiae of her job.

The evolution of home training could be along the line of frequent "management conferences" between the "partners," in which parents discuss the principles, policies and working plans of home training. Parents who act in whole-hearted partnership, making time to keep each other abreast of the progress of the total job, pooling their contributions of knowledge and insight, are getting results in better-balanced children.

Perhaps the most provocative criticism of home discipline comes from parents themselves. Jane Whitbread in her article "Who Says I Don't Know Best?" [6] writes: "Parents refrain, whenever possible, from expressing distaste

[6] *McCall's Magazine,* September, 1958.

or disapproval. They decline to set standards of conduct or taste in music, art, literature, behavior or dress. Even people who have decided and considered ideas adopt a kind of detached point of view with their children. Outside their homes they may reveal personality and strength of character. In the bosom of the family their goal seems to be complete neutrality. . . . This pallidness explains our shallow, impersonal relationships with our children and the characterless atmosphere of so many families and homes."

Mrs. Whitbread follows her indictment of modern parents with a declaration that she, for one, intends to give up treating her children as if they were "subjects in someone else's project for a Ph.D. in group psychology." With a fervor and dedication that would become any parent she says: "Our children are here because my husband and I wanted them and love them, and because we thought we had something valuable between us to give them. We don't think they can get it by osmosis. . . . Maybe they'll come to agree with us; maybe they won't. But at least they'll know that we're serious about life; that we believe there is more to it than getting through unruffled; and that we care enough about them to try to communicate, honestly and warmly, what we hold important."

CHILDREN NEED HOME LIFE

The wealth of spiritual resource that grows out of a young child's harmonious experiences with his parents is confirmed and expanded as he takes his place in the family group. Out of companionship with brothers and sisters, with relatives who share the home or come to visit, with family friends, he creates patterns of response to others. These patterns, first established in the sympathetic, minia-

ture world of his home, are carried over into his contacts with the larger world. A specific design for living with others takes shape within his home; he can only assume that this design is to be applied to his wider life. Certain qualities will be demanded of him in order to make his way in the home environment; these are the qualities he will develop and will use to make his way elsewhere. The influence of his home life shapes his beliefs and his behavior; at no time in his life is it entirely lost.

Thoughtful parents want to create a good home. They hope their children will grow in companionability, in the capacity to share with others, in loving interest in the activities of all the family members. They want their children to take thought for the feelings of others, to be sympathetic and considerate in all they do. But many parents are puzzled and discouraged because, in spite of their effort, there is selfishness, quarreling, and competition instead of camaraderie, forbearance, and co-operation.

The problem has its roots in balancing the emergence of individual personality with the growth of group-mindedness, and also in determining what form and extent of loving consideration may be expected of a child at successive stages of his development. It is inevitable that children from two years old on upward will have their conflicts, as each self longs and tries to carry out its own ideas and purposes. (Nursery school studies have shown that such conflicts occur on the average every five minutes!) Within the home quarrels may stem from a child's fear that another child will win or has won more parental love and admiration because of superior achievement or behavior. The existence of this threat to his security may put the child into such a panic that he strikes out in some way to protect his own place and prestige, which appear to be endangered. Parents can release their children from

this anxiety and the flare-ups that follow in its course by regularly reassuring each child of their love and enjoyment of him as a unique individual. The expression of their unshakable devotion and continuing pleasure in him as a special person removes one source of frustration and irritation between children in a family—the competition for the affection and approval of the parents. The child's certainty that he already possesses this prize frees him to admire, in sincerity and relaxation, the personalities and accomplishments of brothers and sisters.

Group-mindedness develops in the children of a family when they can notice and experience the sympathetic regard of one member for the others. Whenever a child is considerate of others, parents can emphasize the incident by obvious appreciation of his thoughtfulness. When the family is planning special treats or special days, praise can be given to suggestions that show concern for the fun and welfare of another or of the entire family. By their attitude of caring about the others, parents set the example for their children. Opportunities arise when father or mother may say with sincerity, "We want each one to help make a happy time for all," or "I thought of this because it would give each one of you a chance to make us all happy." A child grows in solicitude for others when his home experience underscores "we" and "ours," not "I" and "mine."

In all good homes stress is laid on developing those traits of character that make group life pleasant and beneficial for all; co-operation, thoughtfulness, responsibility, respect, loyalty, loving-kindness. By open commendation of these traits, parents make plain to their children that these are the qualities possessed by beloved and worth-while personalities. In every possible way they guide their children to see that harmony and a sense of well-being accompany the expression of these qualities. The discord be-

tween brothers and sisters which Edith Neisser describes in her booklet *Children in the Family: Rivals or Friends?* [7] can often be mitigated by channeling it into the concept that individual differences should be understood and respected. When understanding and thoughtfulness are consistently appreciated, the child derives from his experience resources of faith in the value of human goodness that give life meaning and loveliness.

In homes where the purposes of God for His creatures are made a basic, steadying criterion, there is help for difficult moments when children are pitted against each other in sharp disagreement. One mother reminded her quarreling children of their usual bedtime prayer in which they asked for help in being good brothers. The older boy responded by jumping up and saying, "We aren't doing any good for God in here—let's clean up the place." [8] In *My Friend God,* by Elaine St. Johns,[9] little Kristen learned that bad days and tears came about because "sometimes I don't want to do what God wants me to do; I just want to do what I want to do." When children are taught that God is interested in them and wants them to give His world and His creatures their very best, they have a larger frame of reference by which to assess their actions.

In good homes parents spend time with their children, not grudgingly but eagerly, and make that time enjoyable. They share activities and discussions; they exchange ideas; they chat and joke; they reminisce and plan; they make the most of the unique relationship they have. Each child continually rediscovers that his parents believe in his value to the family because he is *himself,* that creature so aston-

[7] Bureau of Publications, Teachers College, Columbia University, New York, 1957.

[8] Vera Darr, *Children's Prayers,* Pilgrim Press, Boston, 1928.

[9] E. P. Dutton & Company, New York, 1956.

ishingly different from any other person. Also, each child finds the singularity of each of his parents intriguing and important to the life of the home. The vigorous responsive companionship of parents and children widens the child's horizons, provides him with opportunities of seeing what his parents are like now, what they were like when they were his age, what happened to them in between.

James Ellenwood, in *It Runs in the Family*,[10] suggests that parents let their children see them as creatures who went through many a struggle while becoming adult, as people keeping within a budget and dealing with similar problems now, as persons who insist upon certain measures because they were hurt by a lack of them. He warns parents not to expect children to feel as their parents do, nor even to understand fully; but he believes that specific knowledge about their parents will help young people see why grown-ups are as they are, and why they make the effort to pass on to their children the teachings of experience.

In good homes a large part of the activity is family activity. Children are led by the parents towards experiences that increase their comprehension and improve their skills, that widen their view of man and his history, that give direction and impetus to their lives. Though the parents make it possible for any child to pursue special interests congruent with his abilities, all share in group recreation or work.

One wealthy family turned its third floor into an activity area for both family and friends, setting up a small stage, a darkroom, and a workshop. Considerable free space was arranged for other future interests. This family had two pianos in the living room for the musical evenings in which the entire family participated. Trips through this country and abroad were planned, the children using

[10] Association Press, New York, 1938.

books and maps to discover places they wanted to visit and interesting things they wanted to see there.

Money is not so essential to parents who want to spark their children's interest as is imagination. Parents in one family lined their dining room walls with maps. With such reference material close at hand, family dinner conversation frequently revolved around history, geography and current events. They set up a corner of another room as an exhibition nook where any member of the family could display anything he had made which he wanted the others to see and enjoy.

Many families find that a shared reading-aloud period is a source of common enjoyment. Stimulating group discussion or the undertaking of a family project often develops directly from reading programs. Books are a solid source of spiritual enrichment. In a good home their stock is high, and so is skill in reading.

Parents in good homes realize that activity of young minds is as important as activity of young muscles. One father and mother plan long family walks that include the fun of mental exercise along with physical. Each parent is paired with one of the two sons, and the two teams compete in singing songs, telling stories, playing word games. The family particularly likes a game in which each person is given four or five words and ten minutes in which to weave a story around them. The happy absorption of the whole family was expressed when one of them reported, "Once we were so busy playing we walked fourteen miles without realizing it!"

The parents' responsibility for the growth of a happy, wholesome, purposeful home life has been developed at length because the influence of the family environment molds a child surely and permanently. The challenge to parents lies in giving their children a setting in which the

essential meaning and design of living can take on shape and reality. Nowhere does a child have a better chance to accumulate the inner resources he needs for life than in a good home.

CHILDREN NEED FRIENDS AND RELATIONS

Parents should welcome a child's reaching out beyond the home for a close companion and confidant, for this indicates a readiness to make for himself something that no one else can make for him—a friend. In the experience of friendship he cannot count on being automatically wanted and loved; he must make himself indispensable and dear. George Eliot in "The Essence of Friendship" wrote: "Oh, the comfort, the inexpressible comfort of feeling safe with a person; having neither to weigh thoughts nor measure words, but to pour them all out, just as they are, chaff and grain together, knowing that a faithful hand will take and sift them, keep what is worth keeping, and then, with the breath of kindness blow the rest away."

Understanding parents can help a young boy or girl in his efforts to have and to be a loyal, trusted friend. These early associations are steppingstones from the intimacy of family relationships to the detachment of contacts in the outside world; they require expansion of his conceptions of dealing with others. Parents can suggest how the important values of unselfishness, honesty, and good will which his family life has demanded will help in this new fellowship; they can show him the need for constancy and faith and forgiveness. They can also comfort him and interpret the problems that having a special friend may present.

When the almost inevitable breaking of a friendship occurs, a child needs to understand that bewilderment

and unhappiness belong to growing up, that he is the more mature for undergoing them if they teach him more about people and about himself than he knew before. To choose and cultivate a friend, to share one's deepest and most personal thoughts and feelings, and then to suffer his rejection or disloyalty, is one of the bitterest experiences a person of any age can endure. Parents can help a hurt child at a time like this by being objective as well as compassionate in discussing the situation with him. If they are too detached from his woe, they make him feel misunderstood and alone; if they identify themselves too closely with his unhappiness, blindly "taking his side," they either add fuel to his misery or develop the unfortunate trait of assuming he is always right. Wise parents will try to see the matter in the round. While remaining warmly sympathetic, they can be ready with constructive suggestions. Perhaps they will see that understanding and forgiveness will mend the rift; perhaps they will recognize that the friendship is doomed and their child needs to accept its dissolution with grace and honor. At such a time a youngster should learn a valuable lesson—that a mean or resentful spirit toward his former friend will undo the good that the relationship brought. The experience of friendship should be met as a part of spiritual growth, as an opportunity of expressing a Christian attitude toward another. Viewed in this way, the adventure of making a friend, keeping him, and even losing him, adds color and perspective to a child's life.

Relatives who share the home with the child constitute another bridge between experiences with parent or sister or brother and experiences with people outside the home. A grandparent living in the same house with a child is frequently a source of friction, but under normal circumstances a relationship is possible that benefits both. The older adult must realize that the child is not his, but a

personality to be considered objectively and respectfully; the child must learn that the age, experience and even peculiarities of the other claim his consideration and esteem. If the parents help the child to appreciate the grandparent as a source of fascinating memories of another era, and if the grandparent co-operates, there can be a happy rapport between the two widely separated generations. Sometimes a bond of loving understanding joins the young one and the old, and from such a relationship the child carries with him towards maturity delicate perceptions of the mystery and meaning of life.

The child may have his first experience of human death when a beloved grandparent is taken from him. If his attention has been directed to death before, in faded flowers and still, powdery moths, in the tumbled body of a dead sea gull on the shore, in the still form of a once rollicking pet, he already realizes the irreversibility of death. He accepts it as the end of things as we know them with our senses. He is then more ready to understand that people, like plants and animals, are born into mortal existence and sooner or later die out of it. He should be given a share in the faith that a loving Creator's design is not to be blamed, but to be accepted in trust and hope that humanity will prove equal to the suffering and responsibility that this orderly universe requires of it. Parents will certainly temper their explanations and discussion to the age and understanding of the child. In talking over with him the immediate causes of the death in question—old age, natural catastrophe, disease, carelessness, evil intention of others—they can suggest to him that a person must treat his life and the lives of others with care; that gratitude for God's gift of life is shown by willingness to guard it and bear the burdens it imposes.

CHILDREN NEED SOLITUDE

Our generation, with its rushing around, has nearly forgotten the importance and uses of solitude—seems almost to fear being alone—but in solitariness lies an essential to becoming a mature person. Each human creature is by nature separate from every other in spirit. To attempt to nullify the intrinsic division between man and man by filling the hours with constant contacts is to deny the function of this inherent privilege of separateness.

Each person, young or old, needs time to retreat to his own spiritual vantage point and meet the issues of life there—alone. If opportunities for solitude are neglected, or the natural desire for it is stifled, the existence that seems so full of promise will prove sterile. For the spirit is recharged and revivified not only through the resources it has humanly built up for itself, but through that divinely given, rejuvenating strength which is mystically available to all who call upon it. Spiritual renewal cannot take place in a whirlwind of material activity. It requires the withdrawal of the self into a quiet time and place.

Many adults, knowing the value of solitude and able to use wisely what they can get of it, have learned to snatch brief but priceless moments in which they go in faith to the source of all power, an all-wise, all-loving Creator, for support and judgment, comfort and redirection. In meditation, prayer and rededication of their lives they find rejuvenation. Having developed within themselves a challenging security-giving sense of owing life to the Creator and a desire to lead it according to His ordinance, they are the better prepared to spark the growth of such spiritual resource in their children, and to impress them with the value of solitude in finding oneself in God.

How does a child come to view solitude as a desideratum, a condition in which his activities and thoughts take on distinctness and brilliance as well as individually pertinent and lasting meaning? How will he gain the peculiar satisfactions that result from doing things "by his wild lone," from thinking things over in private? It's as simple as this: he learns the value of solitude for himself by noting that others cherish it and are the better for it, and by being encouraged to practice seclusion for himself.

One mother told her four children: "Every person has times when he is in no mood to be with others, when he may even hurt people in some way if he stays in their company. At these times he needs to go into his own room and shut the door. There, alone, he will discover the best way for him to 'come to himself.' My way is to read poetry, but each of you will find his own special method of calming himself. In this family we will respect closed doors." Each of these children told the mother at a later time what he did in order to put himself on an even keel. One worked intently at his hobby; another played his favorite records; the third, like her mother, found reading poetry efficacious; the fourth lit the candles on his bureau and lay quietly on his bed watching them and thinking.

Children have to discover the rewards of being alone. As life is geared today, young people are pushed into more and more activity, so that unfilled time may come as an unwelcome surprise to them. The plaintive "I have nothing to *do!*" is the lament of a spiritually impoverished child, one who is lost without extrapersonal stimulation or communication. But the child whose thought is motivated by an awareness of a gracious and reachable God does interpret and assimilate his personal experiences as related to the Divine source of creativity and love, of understanding and appreciation. We should have the insight

to know that a child will not handle solitude constructively unless he learns to use it as a *situation* in which he can function to unusually good purpose, whether he is pursuing his interests or is coming to conclusions or is looking for guidance or inspiration. The renewed spirit his parents find in solitude, and their expectation that he will make good use of the privilege give him respect for it and eagerness to claim it for himself.

Those kinds of activity which enrich individual thought and expand individual awareness of the variety and majesty of life's plan become especially significant when they are undertaken in solitude. Reading, exploring nature, hobbies like gardening, making collections and working with craft materials, expressing oneself in music or painting, drawing or modeling—these are areas in which the individual can achieve, interpret, reflect and imagine at his own tempo. From the time a child is small, surely parents can arrange for him to spend some time, quite by himself, engaged in these occupations. From such quiet, purposeful employment he will emerge refreshed. This is, in part, what Tillich means when he says: "You cannot become and cannot remain creative without solitude. One hour in conscious solitude does more for your creativity than many hours of learning how to become creative." [11]

Of all solitary enjoyments reading is perhaps the most engrossing and satisfying. Today's parents are already awake to the national weakness in reading ability among our children. In many places corrective measures in the schools are helping. Joplin, Missouri, instituted a plan in which the children meet for reading with others who are

[11] Paul Tillich, "Loneliness and Solitude," *Pulpit Digest*, September, 1958.

at their reading level, regardless of their grade level.[12] This system has been so successful that it has been adopted in whole or in part by other towns. Harrison E. Salisbury, in his book on today's juvenile delinquents, *The Shook-Up Generation*[13] makes an urgent plea that children learn to read and to enjoy reading: "It is hard for many of us to imagine how narrow the world must be for youngsters who cannot read well enough to study elementary lessons let alone literature, history, poetry or philosophy. Yet hundreds of thousands of teenagers are growing toward adulthood with minds which are crippled by their inability to unlock the key of the printed page."

Wide reading gives a child insight into the multiple forms of experience and existence. Parents can be glad that there are so many excellent books available to the young, inquiring mind—books that teach how to do things or explain in simple terms complicated natural or mechanical functions, biographies of famous men and women, stories that spur the imagination or ambition. Among these are good books for all age levels that enlighten a child's developing concepts of the interrelationships among man, the universe and the Creator of all things. The child should be introduced to books that offer him great religious and philosophical truths presented in an idiom that he can understand, and the parents should be ready to meet his questioning and join in discussion. It is heartening that many parents of today, shocked by the contrast between man's possibilities and his frequent failures, see the importance of searching for ultimate meanings in existence. One of the most encouraging outgrowths of

[12] "Johnny *Can* Read in Joplin," *The Saturday Evening Post*, October 26, 1957.

[13] Harper & Brothers, New York, 1958.

parental concern is the prevalence of church parent study-groups, in which the participants examine, amend and mature their religious concepts so that they themselves may be more whole as well as more articulate with their children.

It may be wise to remind parents that an occasional child becomes addicted to solitude, finding it a way to flee from the difficult task of social adjustment. Parents will have to observe a youngster who desires an abnormal amount of solitude. His intense interest in some solitary occupation that will enrich his life and perhaps become his vocation may be the sole cause of his withdrawal, but it is possible that he needs special attention to help him cope with and enjoy the society of others. It is up to the parents to see that any child's hours are wholesomely proportioned between social situations and personal preoccupations.

In addition to the extra benefits solitude confers on a child's individual activities and thought, there is the impetus it gives to his assimilation and appraisal of experience—to his mental digestion. The multiplicity of stimuli that bombard humanity today does not spare the children. For the sake of their mental health they need time to make the slow deliberations that will bring order out of chaos, integration out of confusion.

It is not enough to put solitude, the child, and the mass of his experiences together and expect orientation. There are methods for the digestion of experience and the awakening of perception in which a child must have practice; else his solitary thoughts will not advance his spiritual growth, but will ride a merry-go-round of worry or aimless wandering. To think clearly, honestly and logically is an ability that he can learn from informal family discussions, *if* the parents habitually think that way themselves and

expect their children to. He will need this faculty when he sifts and sorts his ideas and memories alone. It will help him overcome prejudice and look below the surface for truth. To test new concepts and experience against already approved and established ones—evaluation—is another ability which the child learns in family practice and takes with him into his private world. He will need the ability to assess when he reviews by himself all new, exciting, different ideas.

Thinking straight and thinking deep open the way to asking and receiving strength and guidance from a Power and Will greater than himself. Although a young child does not use theological terms spontaneously, he indicates that he is close to the heart of things in many reactions and perceptions. Solitude is ultimately fruitful when it is used as a catalyst to fuse human will with Divine purpose.

CHILDREN NEED RELIGION

Developing a personal religion as an inner resource for life underlies all other aspects of spiritual growth. It is the foundational response of the individual to life.

C. G. Jung in his short but searching book, *The Undiscovered Self,*[14] asks a question which parents would do well to think about if they sincerely desire for themselves and their children the highest development of which man is now capable: "Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd?" In replying to the question he poses, Jung states: "To this question there is a positive answer only when the individual is willing to fulfill the demands of rigorous

[14] Little, Brown and Company, Boston, 1958.

self-examination and self-knowledge. If he follows through his intention, he will not only discover some important truths about himself, but will also have gained a psychological advantage: he will have succeeded in deeming himself worthy of serious attention and sympathetic interest. He will have set his hand, as it were, to a declaration of his own human dignity and taken the first step towards the foundations of his consciousness—that is, towards the unconscious, the only accessible source of religious experience. This is certainly not to say that what we call the unconscious is identical with God or is set up in his place. It is the medium from which the religious experience seems to flow."

A child is more likely to sense the deep dimension of living through a religious outlook if each of his parents is individually and consistently committed to the threefold task of trying to know himself, to be aware of God, and to glimpse the relationship between the two. Jung speaks of the individual as the "life carrier," and states that "he is not to be understood as a recurrent unit but as something unique and singular which in the last analysis can neither be known nor compared with anything else." While the spiritual growth of the child, since he is "unique and singular" will be different from that of either parent, the parent has the responsibility and joy of furthering and sharing in the child's religious experience and enriching it by his own growing body of experience.

It is commonly but erroneously believed that the religious attitude is developed in some far-removed fastness of the spirit specifically designed for its processing; that it is out of touch with everyday living and of no assistance in solving the problems of "real" life; that it induces a certainly dull, and probably "preachy," response to living; that it has no natural place in normal child experi-

ence. Nothing could be further from the truth. A religious foundation for living grows out of and is nourished by such a wide range of life experiences that it is always a fresh, strong, adventurous, creative point of view. At its root is a deep delight in nature, in its operation, reproduction and beauty. What child is not enthralled by the silent story of the sun, moon and stars? What child is not enchanted by the life-cycle of the beautiful Cecropia moth, whose curled coccoon is the marvelous bridge between caterpillar and butterfly? The thrill of awe at the wonderful expositions of nature is the beginning of the religious attitude toward life.

Human relations are a close and ready fund of experience in which lie religious implications and interpretations, from the friendly help of a next-door neighbor to the selfless heroism of a dedicated personality, from the forgiveness of a minor infraction to the expression of a great and loving loyalty, from an incident of thoughtless cruelty to the wanton self-destruction of a drug addict.

From man's history a child distills a religious concept of life. There is the history which gives us Moses, Hosea and Jesus as well as the history which tells of the champions of justice and freedom in recent times. There is the history of astronomy so excitingly told in verse by Alfred Noyes in *Watchers of the Skies* [15] or the history of medicine written by the same author.

From the world about him and beyond him the child draws his conclusions. His experiences, whether he finds them in life, in books, in pictures, in stories he is told, have religious overtones which he needs to be helped to hear and recognize as a theme, basic and recurrent.

It is important for the child to realize that adults are not spiritually static, but eager to welcome and assimilate

[15] Frederick A. Stokes Company, New York, 1921.

new knowledge and new understanding. The young person's recognition of his parents as searching, learning people will lessen his temptation to let his own religious growth slow up or stop at the close of childhood.

Parents who are reading and listening to the words of our foremost philosophers, teachers, and scientists cannot fail to be impressed by their emphasis on the distinct importance of religion to an individual and to a culture as a whole. Ralph Tyler Flewelling, in *The Survival of Western Culture,*[16] says: "Some day an historian of civilization may arise with the scientific spirit but sufficiently free from prejudice to recognize the commanding significance of religion in the achievement of culture." Dr. Flewelling also makes clear throughout his book his belief in the importance of the individual's concepts of morality and meaning in life: "What we call personality may be and is the nexus of thought and thing, mysterious to be sure, but nevertheless experienceable by all. This nexus of thought and thing which is a person, *is* reality, and the only kind of reality we can know." It is his conviction that there must develop in the world a "full recognition of the supreme and inestimable value of every human person."

In Dr. Flewelling's book there is also an answer to parents who ask help in defining religion and the religious attitude: "Religion is a reverence for a universe and a power within it which is vaster than ourselves. It springs from a desire to seek a mental, moral, and spiritual unity with that of which we feel ourselves already a part. There is awe (not fear), there is reverence, there is worship of that which we feel represents a nobler and better part of us. There is a feeling that to be on right terms with it will make us the recipients of greater powers, and be-

[16] Harper & Brothers, New York, 1943.

cause it outspans our earthly life it can be trusted for that which is after death."

Professor Harlow Shapley, in *Of Stars and Men*,[17] which he calls "an essay on orientation," speaks of "small but magnificent man face to face with enormous and magnificent universe." He says, "To be reverent now, we have no need of superstitional aid . . . the new discoveries and developments contribute to the unfolding of a magnificent universe; to be a participant is in itself a glory. With our confreres on distant planets; with our fellow animals and plants of land, air, and sea; with the rocks and waters of all planetary crusts, and the photons and atoms that make up the stars—with all these we are associated in an existence and evolution that inspires respect and deep reverence. We cannot escape humility. And as groping philosophers and scientists we are thankful for the mysteries that still lie beyond our grasp."

Parents must be awake to new insights into the nature of things and keep abreast of the probing studies of man and his immense environment. Perception and knowledge will help them evolve the most creative, far-reaching inner resource of all—the belief in a reciprocal relationship between God, who is the Power in the universe, and man, who is cognizant of that Power. Living their lives in the surety of this faith is the most certain way to introduce their children to developing this ultimate resource for themselves.

Parents need not be highly educated to build up reserves of spiritual strength in themselves or help their children to do so. They will need to *make progress* in comprehension, in sensitivity, in imagination, in curiosity and sympathy.

[17] Beacon Press, Boston, 1958.

A child's religious life begins when he experiences love from his parents and love for them. This mutual love is a wholesome, dependable, comprehending, intuitive force that enlightens their whole relationship. Relying on this, the child can accept from his parents the simple, honest interpretation of God as the intangible Power for good working in and through everything. Scientist, poet, philosopher, Christian parent, all affirm that the intangible is real and powerful and active, whether they are dealing with electricity or wind or an opening flower or the impact of the Creator upon the spirit.

The development of the child's religious concepts must keep pace with his intellectual and emotional growth. Children's ideas of God need not remain primitive. An eight-year-old girl said, "I try to be good because I am afraid God will punish me." When asked what she meant, she replied, "He might make the limb of a tree fall down on me or He might make my baby sister get sick and die." This youngster understood that God was all-powerful but she had no understanding of Him as the creator and representation of orderly process. She was either caught in her own early fantasies or had been subjected to extremely fundamentalist teaching.

Rosemary Roorbach rightly speaks for religious educators when she says that the explanation of God offered to children must not contradict the universe as they know it. She suggests that "children early in life can be guided to look deeply into ordinary experiences to find God there. By sharing in informal conversations the happenings and wonders of everyday living, a child may begin to sense something of that Power beyond himself." [18] The attitude of the parent toward the world of nature, which is so new and marvelous to the child, should be one of genuine ap-

[18] *Religion in the Kindergarten*, Harper & Brothers, New York, 1949.

preciation and reverence for life and growth, death and rebirth. Children know "moments of glory," as Ardis Whitman's article in the *Christian Herald* [19] is entitled, and parents can join in the quickening illumination of them. They are brief moments of worship in which "we touch that grace and love beyond the human which underlie our lives and once in a while by some lovely miracle break through. . . . No one can summon a moment of glory at will; but the door is there to open above us, and fragments of truth and beauty shine like stars in the darkness around us."

As parents and children move simultaneously, though at different levels, toward greater realization of the wonder of God and the majesty and symmetry of His creation, they become increasingly committed to live by His values and purposes in so far as their understanding and insight reveal His intentions. In their humble but steadfast search to approach the reality of God they identify truths about Him that are permanent, laws that are manifestly His, responses to living that make them aware of His blessing. In their quest they discover that He is great beyond imagination yet intimately available to every human creature: that He is all-wise and all-powerful, but, because we must *choose* to do things His way, He allows us our tragic mistakes. In their seeking they learn His requirements: that man give his best, put love at the basis of all relationships, trust Him for guidance.

Within the family life there are many ways of helping a child to realize that if life is to be joyous and constructive and worth living it includes God in every part of it. God does not become real to a child unless the parents bring their love of Him and their desire for His guidance into a great many spontaneous family conversations and situa-

[19] September, 1958.

tions. In these experiences the child gains a perspective which becomes a part of his personal philosophy. The questions children ask offer parents opportunities to explain the religious implications in being the best one can be, in being good for the sake of being good, in caring what happens to others, in taking responsibility. If the child senses that when human nature accepts the influence of God's nature, when it obeys His mandates, life is kinder and happier for all, he has come a long way in his religious life. He has achieved an attitude of mind and a discipline of body in which an inner existence of spiritual value can grow and flourish.

When parents are personally involved with God, when they care about Him, believe in His purposes, trust His guidance, they pray. And when they pray they "lean their whole weight" on the relationship with Him; they have faith that He is their ultimate support. If they can carry this closeness to the Infinite into some form of family worship they enrich and complete family experience.

Many parents shrink from instituting a worship service at home. It may be that they are inarticulate or uncertain in expressing their religious experience. Perhaps some realize they themselves have not progressed beyond the childhood level of knowing God and feel inadequate to their children's need. Others hesitate to "impose" their utterly personal beliefs and way of worship. We can only say that in homes where worship is an integral part of family life it is a source of originality, beauty, and inspiration. Parents may wish to study Anna Laura and Edward Gebhard's helpful book *Guidepost to Creative Family Worship* [20] for suggestions.

Home worship services need never be routine or boring or disagreeable to children. One family reports: "There is

[20] Abingdon Press, Nashville, Tennessee, 1953.

a quiet time the first thing in the morning in Dad and Mother's room. Any child with time and inclination can join them in Bible reading and prayers. Usually one or two of the five children come in."

Another family describes its service: "There are seven of us with our two grandparents, and each one takes his turn on one day of the week in directing the family in a few moments of worship before supper. The one responsible for the service can bring something to read to the others or can say something spontaneously or can suggest that the whole group join him in repeating something familiar."

On special occasions some families plan a service pertinent to the day or the circumstances. A family who had spent a summer at the beach with grandparents and a group of cousins close by, recounted the way they began their last day of vacation: "Our family woke up the other family and got them on the beach to do exercises. Then we all had a swim and followed that with a big breakfast. After that we had a service together in our living room. Everybody brought a shell. One at a time each came forward with his shell and put it on the table, which was beautifully decorated with a fish net and an open Bible, and told what he was most thankful for during the summer. The shells were laid down in the form of a cross. We ended with our favorite hymns. None of us will ever forget that service."

When family problems are met by prayer in a family service, the children gain trust in the efficacy of asking God's help and guidance. A father who was offered a change of position which would give him work he longed to do but entail financial sacrifice for the family, prayed for help in making his decision through weeks of family services. His sincere faith in spiritual guidance made a

lasting impression on the children; they understood as never before that life in all its aspects should be directed by a higher power than one's own wish or will. In helping a child develop the inner resource which personal religion brings, nothing can take the place of thoughtful, sensitive, reverent parents who pass on to their children their own reliance on the Creator and their joy in the oneness and grandeur of His creation.

Tomorrow's adults, who are in our homes today, will eventually have the world at least in their grasp. What they will make of it all depends upon what they are making of themselves now. Granted that we allow them the privilege of inheriting the earth at all, they will be better prepared to make something good of it if each one of them is maturing towards the best that he can individually be; if each is learning to be compassionate and concerned about others everywhere; if each is storing deep within himself the affirmations and convictions that he and the universe and God have reality, purpose, and value.

And who—in the world—is going to help tomorrow's adults reach this integrity? Who else but their parents? You.

For Further Thinking

CHAPTER 1. *What Is Our Problem?*

1. Give examples from your own experience of the following pitfalls for character:
   Succumbing to pressure to be average, or to be like the crowd.
   Attaching undue importance to things, or indulging oneself.
   Cramming one's time so full as to have no time to find oneself.
   Believing that it is justifiable or therapeutic to vent all violent or disruptive feelings.
   Preferring to be entertained rather than to be active and creative.
   Being unclear about right and wrong, or thinking it not important to be clear.
   Being ashamed to be considered a Christian or to take a moral stand.

2. What are the dangers to our society if these failings are not replaced by vigorous conceptions of personality that build integrity?

3. Under what kinds of circumstances might civilians show the weaknesses exhibited by many soldiers in Korea?

4. Can counteracting influences develop and be effective through the action of individual families alone or is there need for group thinking and action? Of what sort? In what areas?

CHAPTER 2. *Can They Resist the Crowd?*

1. Are there customs and standards in our society to which it is wise or necessary to conform?
   In what areas is it advisable to be different? How do these differ from the ones in the group just discussed?

When is it important to be ourselves even if our crowd differs from us?

2. In what situations should a crowd exert influence upon a differing member to lead him to conform?

In what situations should a crowd accept and even admire the differing member?

Why does a group put pressure on an individual whose differences they should respect?

What kinds of pressure does a group exert on a person who differs? How do some of the more subtle kinds hurt?

What does the use of these pressures do to the group? Consider how a famous Englishman answered the question, "How has the British treatment of the Indian people affected the Indian?" His reply was, "I am more concerned with its effect on the British."

Does it frequently happen that you and I conform to the crowd not because we expect pressure but because we are anxious to be like the others? What can release us from this concern?

3. Why should life in the family make it easier for us to be ourselves and at ease in extrafamily situations? Why should family life help us accept the differences in others without doubting our own convictions?

What proportion of time do you spend in family activity (including meals) and what with people your own age?

4. How does spending some time in solitary activities help you to be yourself?

How does your relationship to God help you to be yourself?

CHAPTER 3. *Can They Stand for the Right?*

1. Since, when a person wants to do something, it is so easy to say, "I'm sure this doesn't hurt me or anyone else," how can one learn to:

Be thoroughly honest in one's thinking?

Look carefully at the consequences, even those that are not immediately obvious?

Put oneself in another's place and see how the action appears to that person?

2. "Conscience is the conviction that it matters whether an act or attitude is right or wrong."
   Compare this attitude with one expressed by "It's all right if you don't get caught" or "It's all right if no one else seems to care."
   Consider some acts or attitudes about which people do not feel the guilt you think they should.

3. The ethical position is that the means by which you accomplish an end must be as honorable and good as the end itself. Give some examples of wrong means that we use to accomplish good ends and suggest acceptable means.

4. When you have a strong urge to do wrong, what can you do or think to help you find a harmless way to express yourself?

5. What influences help give you courage to do right?
   Being what others expect of you?
   Being what you have admired in your heroes?
   Being what you feel God expects of you?
   Something else?

6. Give an example of a situation in which conviction and tolerance can be combined.

CHAPTER 4. *Can They Become Responsible?*

1. In order to help a child become a responsible person, what experiences should he be given when he is approximately three years old, five years old, seven years old, nine years old, eleven years old, fourteen years old?

2. Name a habit of responsible action that should be developed and list the things you would do to develop it in yourself. Choose from any area: care of clothes or room, handling of money, controlling one's temper, finishing jobs, etc.

3. Make specific plans for:
   The healthy and valuable use of television in your house.
   The budgeting of time and activities.

The use of the family telephone.
Dating of young people that combines the security of steady dating with the values of having several friends of the opposite sex.

4. In what ways can parents carry their necessary share of responsibility for parties with early and late adolescents?

5. Becoming a responsible person is a process that takes place over the years, but at which we must work steadily.
Work out some questions that will check responsibility at several levels of age and understanding.

CHAPTER 5. *How Can We Help Them?*

1. Have you ever thought through your philosophy of life? The ways in which you meet the demands of life? To get you started and keep you humble, exercise your imagination by considering what your child might reply to questions like these:
Are your father and mother busy all the time?
What do they like to do best?
Do you like to tell your father and mother what happens to you? Do they really care what you think about things?
Do you want to grow up?
What do you do when something bothers you?
Do your father and mother like each other a lot?
Do they quarrel about you?
How do you know they love you? Do you care if they do?
What sort of things do you do with your father and mother? Do you all have fun?
Do your father and mother like your friends? Do your friends like your father and mother?
When you've been bad do you wonder what your parents are going to do about it?
Are your parents afraid of a lot of things? What are you afraid of most?
Don't you hate to be alone? When you have to be alone, what do you do?
Do you think God is anywhere?
Do you think God likes people?

What do you think your father and mother think about God?

How can people get to know what God wants them to do?

2. Set up seasonal programs of exploring the nature around you with your child. Make these simple, to fit naturally into the home routine.

3. What happy times do you remember with your parents? Bearing in mind what sort of experiences these were, how could you provide similar happy memories for your child?

4. List the activities you regularly share with your child. Criticize your list. Amend it. Set up a plan of shared experiences that will incorporate your amendments.

5. Does God *really* have a place in your home life? How could you do better on this score?

6. Discuss family worship in a home with one child; in a home where the children are widely separated in age.

7. Outline areas in which church groups or community groups can directly or indirectly promote integrity in children. In doing this, take care that you do not merely add more activities, no matter how wholesome, to overcrowded lives.

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